

# THE JESSE KNIGHT FAMILY

JESSE KNIGHT, HIS FOREBEARS AND FAMILY



J. WILLIAM KNIGHT

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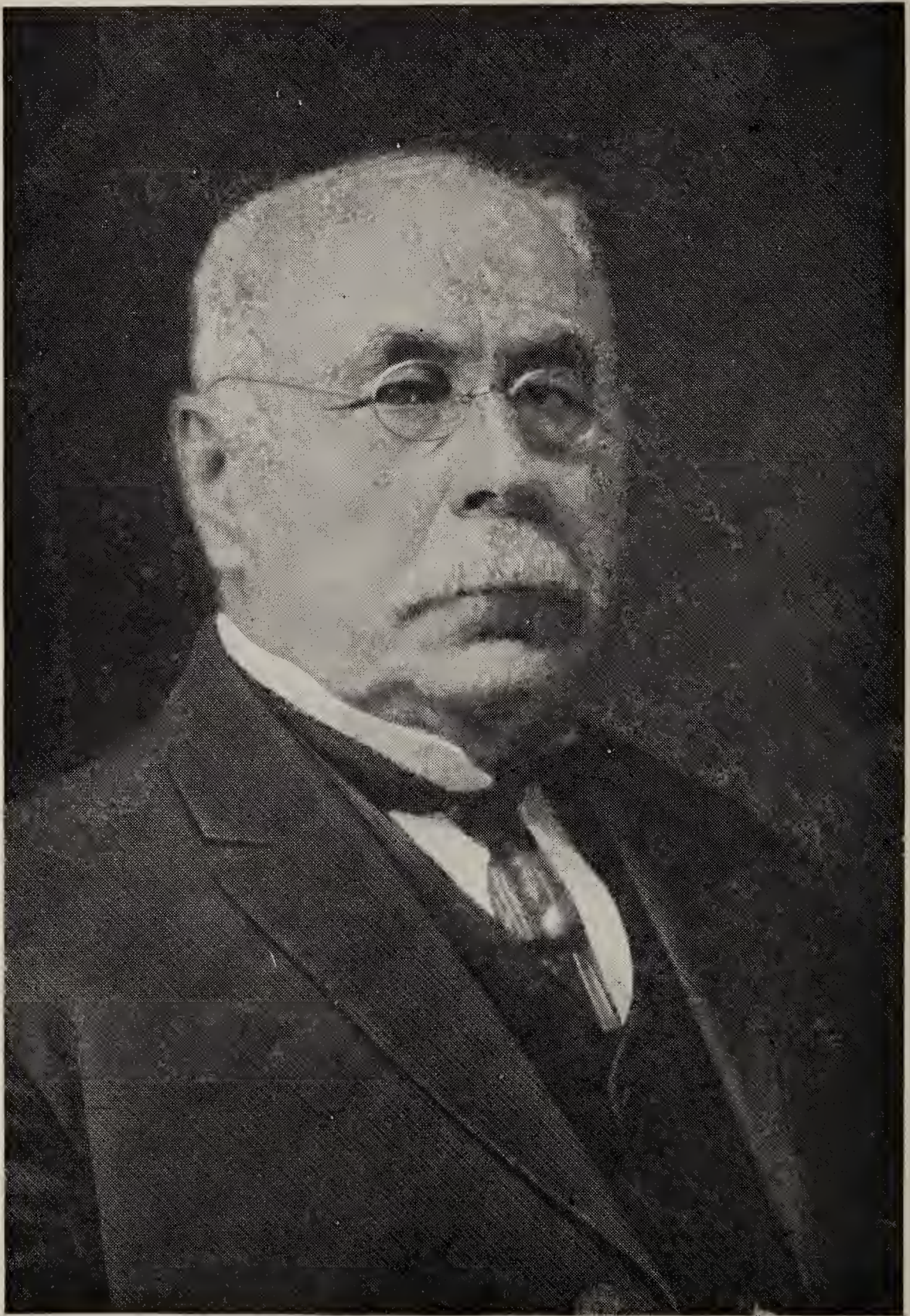


*The Jesse Knight Family*









JESSE KNIGHT

*He had the vision to see, and the courage to do.*



# THE JESSE KNIGHT FAMILY<sup>c</sup>

## *Jesse Knight, His Forebears and Family*

By

JESSE WILLIAM KNIGHT

Second Son of Jesse Knight



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## FOREWORD

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**J**ESSE KNIGHT was a man of faith, but as a man of faith he was not a mere dreamer, he was a man of affairs, and as a man of affairs he was not a mere money grabber.

As a youth he had observed some unworthy actions of supposed-to-be worthy men, and had become indifferent to religion, but not to uprightness and honesty.

As with Saul of Tarsus, the Lord had a work for him to do; as with Saul, a miraculous conversion took place.

To the converted Jesse Knight came a voice from the Heavens, not in a dream but in his entire wakefulness, telling of mineral wealth he was to dig from the earth and use for the welfare of his people. This inspiration set him digging, and he found great wealth.

And so began the great stewardship of his life, the dispensing of wealth given into his care for the help of the Church and the providing of employment for the people under conditions conducive to right living. This work was in harmony with the aspirations of his great soul, and brought joy into his life.

But Jesse Knight does not stand in genealogical isolation; his forbears were actuated by the same spirit, and his descendants have a trend in the same direction. To comprehend fully the life of Jesse Knight, it is necessary, therefore, to know something of his ancestors and to visualize those who have come after.

A few years ago J. William Knight related some incidents from the life of his father to Harrison R. Merrill and requested the professor to write the biography. Professor Merrill, however, was so delighted with Will's simple and direct narrative, that he urged the son to write the biography in his own language. Will acted on the suggestion, and the following memoirs are the result.

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I am glad Will Knight has written the life story of his father and given us something further of the Knight family. It is well that the inspiring story should be told.

J. Marinus Jensen.

### BY THE AUTHOR

While writing this simple sketch of my father's life, I have felt wonderfully repaid because it has been an uplift to me to again ponder over the unselfish manner in which he approached all his problems. He loved to help people, and with such an object in view he felt certain success would follow his endeavors. Wealth to him was a great responsibility. He felt it had come to him through divine promptings, and he knew the use he made of the same was his answer to the trust imposed.

Money in the hands of those who use it wisely is a power for good. Jesse Knight believed spiritual guidance was a key to success and safety to a people or nation who followed it.

It is easy for me to believe that a divine hand guided many of father's ventures in life in harmonizing the temporal with the spiritual, also in the rearing of his family, who all had a full confidence in his fair dealings with them.

### ACKNOWLEDGMENTS

In preparing the story of my father and of the Knight family I would not be doing justice if I did not acknowledge the splendid help of Mother Knight, before her passing, my wife, my brother and sisters, and of Professors Harrison R. Merrill and J. Marinus Jensen, both of the English department, Brigham Young University. I wish to express my appreciation of the kindness of Honorable C. A. Magrath for his permission to use his fine comments on my father's work in Canada, published in his book, *The Galts*, and of Leon Newren, who has rendered valuable service in looking up information.

Jesse William Knight.

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## CHAPTER I

### NEWEL KNIGHT, FATHER OF JESSE

NEWEL KNIGHT, father of Jesse Knight, was one of the early members of the L. D. S. Church. The following account of his life is culled in part from his journal published in 1883 by the *Juvenile Instructor* and in part from Lydia Knight's History, also published by the *Juvenile Instructor*.

From Newel Knight's Journal:

I was born September 13, 1800 in Marlborough, Windham County, Vermont. My father's name was Joseph.\* He was born November 3, 1772 at Oakham, Worcester, Massachusetts, and my mother's maiden name was Polly Peck, born April 6, 1776 at Gillford, Windham, Vermont, and died August 7, 1831. My father moved into the state of New York when I was nine years of age and settled on the Susquehanna River, near the bend in Chenango County, town of Bainbridge, and stayed there two years. He then moved down the river six miles, into Broome County, town of Colesville, and there remained 19 years.

My father owned a farm and grist mill and carding machine. He was not rich, yet he possessed enough of this world's goods to secure to himself and family not only the necessities, but also the comforts of life. His family consisted of my mother, three sons and four daughters, whom they raised in a genteel and respectable manner and gave their children a good common school education.

My father was a sober, honest man, respected and loved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in Universalian Doctrine. The business in which my father was engaged often required him to have hired help, and among the many he from time to time employed was a young man by the name of Joseph Smith Jr., to whom I was particularly attached. His noble deportment, his faithfulness, and his kind address, could not fail to win the esteem of those who had the pleasure of his acquaintance.

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\**Documentary History of the Church*, Vol. 1, p. 47; *L. D. S. Biographical Encyclopedia*, Vol. 2, p. 773, Jenson.

One thing I will mention, which seemed to be a peculiar characteristic with him in all his boyish sports and amusements. I never knew anyone to gain advantage over him, and yet he was always kind and kept the good will of his playmates.

Newel Knight lived with his father until he was twenty-five years of age. On the seventh of June, 1825, he married Sally Colburn. Her health was rather delicate. Her father was a musician, and she a member of the choir in one of the churches. Upon leaving his father's home he established a carding mill and later engaged in running a grist mill which he gave up because it did not agree with his health.

"During this time," Newell said, "we were frequently visited by Joseph Smith, who would entertain us with accounts of the wonderful things which had happened to him, and we were deeply impressed with the truthfulness of his statements concerning the plates of the *Book of Mormon* which had been shown to him by an angel of the Lord."

Newel Knight continued his investigation of the church which was organized April 6, 1830 at Fayette, Seneca County, New York. "On Sunday, April 11, 1830, the first public discourse preached by a Latter-day Saint was delivered by Oliver Cowdery at the house of Peter Whitmer in Fayette. During the same month the Prophet honored me with a visit."

At this time Newel Knight received a great manifestation, one long to be remembered. This event was known as the first miracle in the church and many were converted and joined the church at that time.

Newel Knight was baptized at Fayette, the last week in May; and on the 1st day of June, 1830, he attended the first conference held by the church at which thirty members were in attendance as well as some investigators.

A number were confirmed who had been baptized, others ordained to various offices in the priesthood. Newel said that "on this occasion, his heart was filled with love, with glory and pleasure unspeakable."

On Monday morning, June 9, 1830, Oliver Cowdery baptized Joseph Knight and wife, Joseph Knight, Jr., and Polly Peck, his wife, Emma Smith, and others.

Immediately after this conference persecutions began. The Prophet, Joseph Smith, was arrested and taken before the court at Colesville, to be tried, as he had been at South Bainbridge a few days before. Newel's father procured legal help for the prophet, and Newel was a witness in his behalf.

In August Newel and Sally went to the home of Joseph Smith, Junior, in Harmony, Pennsylvania, on a visit. While there, a meeting was held consisting of only five persons. Joseph Smith and wife, Newel Knight and wife, and John Whitmer. They partook of the sacrament and confirmed the two sisters.

The latter part of August, 1830, Newel Knight took his team and wagon and moved the prophet and his family from Harmony, Pennsylvania, to Fayette, New York, where they had been invited to live with Mr. Whitmer.

Newel labored as a missionary with Hyrum Smith and Orson Pratt in the Fall of 1830. In the early part of April, 1831, the Colesville branch with Newell as leader left their homes and started for Kirtland, Ohio.

On the 6th of August, 1831, Newel's mother died, rejoicing in the new and everlasting gospel, and praising God that she had lived to see the land of Zion and that her body would rest in peace, after all the suffering she had endured from the persecution of the wicked.

On the 7th, Joseph Smith attended her funeral and addressed them in an impressive and consoling manner. It was the first death that had occurred in the church in this land.

On the 14th of October, 1832, Samuel Knight was born. Soon after this the Saints were driven from their homes by unruly mobs, who had under false pretense obtained their fire arms and destroyed the property of the Saints. Thus



homeless and without facilities for taking much with them, the whole church in Jackson County fled before the mob. At night those who went to the river, camped in the rain which poured down in torrents, the frail mother, the helpless infant, the sick and dying all alike without means to shelter themselves from the cold and ravaging storms. They went to Clay County, where persecution continued, and on the 15th of September, 1834, Sally Colburn Knight died, a martyr for the gospel of Christ. She had a short time previously given birth to another son who had died. Shortly after this, Newel started on a mission to Kirtland, going with his companions down the Missouri River in canoes, leaving his little son Samuel with his aged aunt. He arrived in Kirtland in the Spring of 1835, having preached the gospel enroute. He commenced labor on the Kirtland temple and worked until it was finished and ready for the endowments. On the 23rd of November, 1835, Newel was united in the holy bonds of matrimony with Lydia Goldthwaite, by the Prophet, Joseph, at Hyrum Smith's home, this being the first marriage ceremony that the Prophet ever performed.\*

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\*It might be well to relate how the Prophet came to perform this ceremony. It had been decided by Hyrum Smith that he would have the ceremony performed at his home and invite some of the neighbors and some of his own folks. Enroute to get Seymour Brunson to perform the ceremony he met the Prophet Joseph and in answer to the query, "Where are you going?" replied: "To Brother Seymour Brunson's as he is licensed to perform marriage ceremonies." Whereupon the Prophet said, "You do not need to get him to perform that ceremony. I will perform it. Our Elders have been wronged and prosecuted for marrying without a license. The Lord God of Israel has given me authority to unite the people in the holy bonds of matrimony and from this time forth I shall use this privilege and marry whomsoever I see fit and the enemies of the church shall never have power to use the law against me."

And so it was the following Sunday he married four couples in public meeting, and continued to do so until his martyrdom without being molested.

## CHAPTER II

### EARLY LIFE OF LYDIA GOLDTHWAITE, JESSE'S MOTHER

**L**YDIA GOLDTHWAITE had five sisters and six brothers. She was born June 9, 1812, in Sutton, Worcester County, Massachusetts. She was an industrious child and received the reputation of never quitting anything she set her mind to "until the last lock" was pulled, from the fact that when given a sheep skin from which to remove the wool, she would not go with the children to play until the last lock was pulled.

When about fifteen years of age, she was sent to a boarding school. Among Lydia's acquaintances in the town where she attended school was a young man named Calvin Bailey, whom she married in the Fall of 1828, when she was a little more than sixteen years of age. In 1829 a little girl was born to them, greatly to the joy of this young mother. Her husband proved to be unworthy of her because he drank and finally deserted her, leaving her in poverty. She and her little daughter found a home with her parents. Six months after she was deserted, a little son was born to her in February, 1832, but died almost at its birth.

The following January, 1833, her little daughter died, leaving Lydia broken hearted. Shortly after this a friend of the family, Mr. Freeman Nickerson, came to visit the Goldthwaites and seeing how sad and lonely Lydia was, he prevailed upon her parents to allow her to go to Mount Pleasant in Canada and stay with his family. They made the journey in a sleigh, crossing Lake Erie on the ice. Mrs. Nickerson was very kind to the lonely woman, and they all became great friends.



It was during her stay in Mount Pleasant that Lydia first met the Prophet Joseph Smith, and Sidney Rigdon. Meetings were held at the Nickerson home and Lydia accepted the Gospel and was baptized at this time, October, 1833.

Lydia remained at Mount Pleasant until the summer of 1834 and then went to St. Cathrine, about eighty miles from her father's home, where she remained two months. Then she went to her father's home. Her father and mother were very much disturbed on learning of her having joined the Mormons and they would not be persuaded by any of her testimonies concerning the truth of the Gospel. Finally Lydia wanted very much to join the Saints at Kirtland in order to be with them. Her father and mother gave her ample means to go to her destination and be comfortable and respectable. She left in the Spring of 1835. On reaching Kirtland, the family with whom Lydia had traveled, set at once to make arrangements to settle down. Leaving his wife and Lydia at the hotel, Mr. Knight, for that was the gentleman's name, went out, soon returning with his brother, Vincent Knight, who was a resident of Kirtland but not connected with the Newel Knight family.

On being introduced to Lydia, Vincent Knight said, "Sister, the Prophet is in bondage and has been brought into distress by the persecutions of the wicked, and if you have any means to give, it will be a benefit to him. "Oh yes, sir," she replied, "here is all I have. I only wish it were more," emptying her purse containing perhaps fifty dollars, in his hand as she spoke.\*

He counted it and fervently exclaimed, "Thank God, this will release and set the Prophet free."

As evening drew on Vincent Knight returned and brought the welcome news that Joseph was at liberty, and Lydia's joy

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\*The Prophet returned to Lydia about double the sum advanced him, just prior to the departure of Newel and Lydia for their western home in Clay County, Missouri.

to think that she had been the humble means of helping the Prophet, was unbounded.

Vincent Knight then offered her a home with his family which she accepted, and remained with them for six or eight months.

In the Fall of 1835 Hyrum Smith requested Lydia to come to his home and assist his wife. He promised her she should receive all the care and thought that could be given to her if she were at her own home. She complied with the request, and while living with the Smiths became acquainted with Newel Knight, who was working on the Kirtland temple, and who later became her husband.

The children of Newel and Lydia G. Knight are: Sally, born Dec. 1, 1836, in Clay Co., Mo.; James Philander, born April 29, 1838, at Far West, Caldwell Co., Mo.; Joseph, born Oct. 18, 1840, at Nauvoo, Ill.; Newel, born Oct. 14, 1842, at Nauvoo, Ill.; Lydia, born June 6, 1844, at Nauvoo, Ill.; Hyrum, born Aug. 26, 1847, at Ponca Camp, Missouri. Lydia married John Dalton in 1851 and a daughter, Artemesia, was born to them in Dec., 1852, at Salt Lake Co., Utah.

### CHAPTER III

#### NEWELL AND LYDIA GOLDTHWAITE KNIGHT

**A**FTER their marriage the Knights remained in Kirtland until the Temple was dedicated, and were witnesses to the great manifestation of God's power in that sacred edifice.

Newel and his wife left Kirtland April 7, 1836 to go to Clay county, where, after some difficulty with storms, they arrived on May 6, 1836.

In February, 1838, they left Clay County and joined the Saints who had gone before to Far West, in Caldwell County. The couple was free from debt and had some means on hand.

Newel and his family moved with the Saints to Commerce, where he was called by the Prophet to assist in the erection of a flour mill, and from that time until they left Nauvoo with the Saints to find a home in the barren wilds of Western America, Newel was engaged more or less in the building and working of grist and saw mills for the benefit of the Saints. Newel Knight says, "But in the midst of these varied circumstances I never felt to doubt the truth of the Gospel or the divinity of Joseph Smith's Mission."

After the martyrdom of the Prophet Joseph Smith and his brother Hyrum, June 27, 1844, at Carthage, Illinois, the Saints, directed by Brigham Young, decided to seek refuge in the Rocky Mountains.

Newel says, "I was blessed of the Lord insomuch that I was among the first to leave Illinois in search of a new home. We left Nauvoo April 17, 1846, and with a family of seven children, Samuel by the first wife; Sally, James, Joseph, Newel, Lydia, and Jesse, children of Lydia Goldthwaite. When all were ready to start, Brigham Young said, "I will appoint



Newel Knight to take charge of the first company of fifty and Joseph Holbrook to be captain of the second company of fifty."

After traveling for some time, having had some unexpected delays, the company received a letter from President Young advising them not to attempt to reach the mountains as the Season was far advanced. The captains then sought for a suitable place to winter. Some Ponca Indians came up while the parties were in doubt as to what to do, and offered them a winter home on their lands. They said only a few "suns" would bring them over to the place, and that there were water and grass in abundance. Traveling for two weeks they finally stopped on a plateau above the Niobrara River where they built a fort of log cabins among their new found friends, the Indians. From Lydia Knight's account, the red men were very kind and hospitable to the white men. Many of them had never before seen a "paleface," and the wagons and cattle, pigs, sheep and chickens were objects of wonder and admiration to them.

The white men were equally amused with the odd dress, manners and habits of the children of the prairies. As winter drew on, the little camp was made comfortable with log cabins and stables. Newel and Lydia were looking forward to the time when the end of the long journey would be reached and they might again be settled in a home with the dear little ones growing up around them. His wife, Lydia, records in her history: "On Monday morning, January 4th, 1847, Newel, whose health had been failing, said, 'Lydia, I believe I shall go to rest this winter.' The next night he awoke with a severe pain in his right side; a fever had set in, and in spite of all that loving hands could do, he grew worse. "I felt at last that I could not endure his sufferings any longer and that I ought not to hold him here. I knelt by his bedside and with my hands upon his pale forehead, asked my Heavenly

Father to forgive my sins; and that the suffering of my companion might cease, and if he was appointed unto death, and could not remain with us that he might be quickly eased from pain and fall asleep in peace. Almost immediately, all pain left him and in a short time he sweetly fell asleep in death without a struggle or a groan, at half past six on the morning of the 11th of January, 1847.

His remains were interred at sunset on the evening of the day he died, in a lumber coffin made from a wagon box. The day was excessively cold and some of the brethren had their fingers and feet frozen while digging the grave and performing the last office of love for their honored captain and brother.

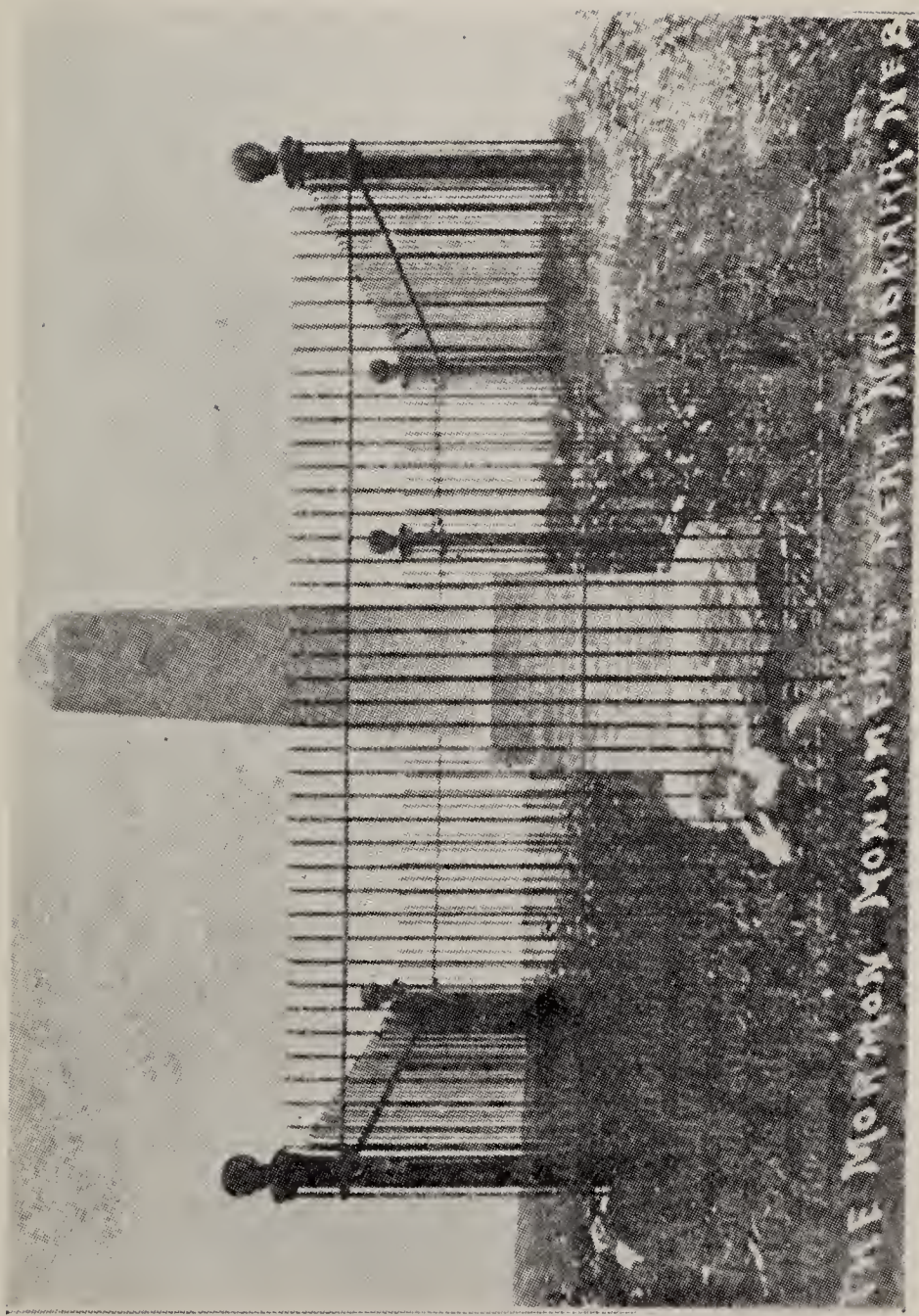
As they carried him away, Lydia whispered with poor pale lips, "God rules."

Among those encamped on the Niobrara in the winter of 1846-47 was Isaac Riddle, a boy of sixteen. In June, 1901, at the instance of Jesse Knight, Brother Riddle, at that time a resident of Provo, went to the town of Niobrara in Nebraska, for the purpose of locating, if possible, Newel Knight's burial place and two mill-burrs, chiseled by him during the winter of 1846-47, from the granite boulders in the neighboring hillsides.

The grave, however, with those of others buried at that place, had been obliterated and the mill-burrs could not be found, but ashes from fireplaces in the barracks were discovered.

In the spring of 1907, a party consisting of Jesse Knight; his daughter, Inez Knight Allen; his daughter-in-law, Lucy Jane B. Knight; an elder brother, Samuel R. Knight; President George H. Brimhall of Brigham Young University; and J. W. Townsend of Crete, Nebraska, visited the old campsite and made arrangements for a piece of ground on which to erect a monument for Jesse's father. On this ground was







erected an imposing granite shaft facing the highway, and enclosed by an iron fence. On the shaft is inscribed the following bit of history:

Erected 1908

### NEWEL KNIGHT

Born September 13, 1800; Died, January 11, 1847. A member of the Church of Jesus Christ of Latter-day Saints.

---

### FATHER

Who died during the hardships of our exodus from Nauvoo to Salt Lake City. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of Heaven."—Matt. V:10.

Others who died at Ponca in the years 1846-47: Mr. Caval, Mrs. Caval, Lucy Brunson, Ann Boyce, Mrs. Rufus Tack, Mrs. Spicer Crandall, Mrs. Newell Drake, Mrs. Dame, Gardurout Noble, Benjamin F. Mayer.

Among those who were at the winter camp in 1846-47 was the mother of President George H. Brimhall and her brother Benjamin Mayer. The latter died there, and is among those buried in the little Niobrara grave yard.

While there President Brimhall, who is a gifted poet, composed the following lines:

Not backward, but onward and upward they looked;  
A fire in each bosom was burning.  
For the new land of promise the Lord had them booked  
And they yearned with an Israelite yearning.

The comforts of home they had left far behind.  
The wilderness wild was around them;  
The voice of their God was the only one kind,  
And here the cold winter had found them.

## THE JESSE KNIGHT FAMILY

The smoke from their cabins arose to the sky—  
Their prayers of the morning and bed time.  
Went up to the throne of the father on high  
As they patiently watched for the springtime.

Joy gushed from the heart in each noble breast.  
At the words, "We leave on the morrow";  
But the graves now unknown where the dear ones still rest  
Kept open the fountains of sorrow.—June 9, 1907.



## CHAPTER IV

### LYDIA A WIDOW

**N**OTWITHSTANDING her faith, her heart cried out in sorrow many times, for her burden seemed more than she could bear. She felt the spirit of her husband still was guiding her to her destiny. In April, 1847, word was given to move the camp from Ponca back to Winter Quarters. Lydia started out with her family and effects in two wagons, drawn by three yoke of oxen, one driven by Samuel, who was thirteen years old, and the other by James, who was nine, being her own oldest son. She settled with some of the Saints at Camp Ponca, named after the first camp Ponca, a place designated by Brigham Young, two miles from Winter Quarters, on the west side of the Missouri River.

The brethren put up a log cabin for her where she remained one year. Being advised to do so, she let her stepson, Samuel, go on to the valley. With the help of her children she raised a garden that summer, and her cows did well. On the 26th of August, 1847, a son was born which she named Hyrum. Naturally, her mind went back to the time when Newel, her companion, was by her side in these critical hours, but now she must go alone.

President Young, who had journeyed to the valley, now returned to Winter Quarters for his family. Others who were sufficiently equipped for the journey now started west. President Young suggested that Lydia allow her three yoke of oxen and two wagons to go to help fit out someone else who could go and take care of themselves when they got there. This she did, and returned to her home in Ponca. In the spring of 1848, on account of the troublesome Indians, Winter

Quarters was vacated by the Saints, who all moved across the river to Pottowattamie.

Again Lydia found herself without a roof to shelter her. After some search, Dr. Lee, who had moved her across the river, found a dug-out, half cave and half hut, on the banks of the creek, which Lydia converted into a home where she and her children lived for one year.

In June, through her own effort, she was able to purchase the home of widow Ensign, who was leaving for the valley. Here she was very comfortable and happy. Her children were in school and she was busy with her washtub and needles for those who could afford to hire her.

June 1st, 1850, she was able to start to the valley in Bishop Hunter's company, with Jesse Haven, captain of the ten, in which were her friends, the Cluffs. Part of her load was in one of these wagons, as one of her teams drew the load.

Her food supply consisted of corn, part of which was parched by the children, after which it was taken to the mill and ground. She had also 100 pounds of flour, 10 pounds of sugar, a few pounds of dried fish, some soap, a few matches, and a little soda. Among the equipment, was an old fashioned wooden churn with a dasher, into which she put the extra milk before starting on a day's journey. By evening time, through the jolting of the wagon bouncing the dasher in the churn, she had a small pat of butter all ready for their evening meal.

Her wagon was drawn by two cows in lead, while two old oxen which had been to the valley before, were at the wheel. James, now twelve years old, was the driver.

Weeks and months passed, and at last, about the first of October, the train entered Emigration canyon. All anxiously watched for the first sight of the valley of the Great Salt Lake, where all hopes were centered, and their feet were bound.

What a joyful cry ascended from the weary travelers as the mouth of the canyon was reached, and they were almost at their journey's end. Oh, what a glorious time was that. Lydia's heart swelled with unspeakable joy as her eye beheld the scene before her, and she realized that her journey's end had been reached.

Jesse was a lad of five, when on the 3rd of October, 1850, the company reached the city, then called Great Salt Lake City. Wagons went here and there, friends rushed out from every home, hut and tent to greet and welcome the travelers, and among the first to meet them was Samuel Knight, who rejoiced in being with his loved ones again. On the 4th day, after their arrival, Lydia directed him and James to yoke up the oxen and the cows, and drove to a vacant lot in what is now the First Ward, took possession of the same and once more made plans for a house, which they built of adobes. Lydia delivered up the two oxen rented and gave her note for sixty dollars for the use of them in crossing the plains. Before two years were passed this note was redeemed and she was out of debt.

As soon as possible, after moving into the house, Lydia went around to her neighbors and told them she was about to open a small school. On the opening day she was surprised to see so many pupils present. The school paid so well during the winter, and so satisfied were the patrons, that she was solicited to accept the Ward school, which she did in the Spring.

Lydia was always a faithful tithe payer, even in her greatest poverty. After arriving in Salt Lake Valley the first pound of butter made from the cream of the milk given by the cows that had helped pull the wagon across the plains was paid to the Church as tithing. She had faith that if she paid the first pound instead of waiting to pay the tenth, she



would receive a blessing, and declared that she was never without butter in the home after that.

When Johnston's Army came to Utah in 1858, Lydia and her family moved to Provo, where she bought a farm from Mr. Hooks, who was moving away. This farm was a good one, and with the valuable assistance of her sons, she soon became comfortable.

Later she married a widower, James McClellan, with two daughters aged eleven and thirteen. They moved to Payson in 1860 where his farm was situated. Two or three years after this, Brother McClellan was called south and Lydia moved with him. They settled in Santa Clara, leaving Jesse and Hyrum with their brother James, in Provo.

After a companionship of twenty years Lydia was once more a widow, as Brother McClellan died February 10, 1880.

In 1882, Lydia purchased a piece of property in St. George and settled there and managed to live quite comfortably with the proceeds of her estate. She occasionally visited her children and grandchildren in Payson and Provo.

Lydia did ordinance work for many of her kindred in the St. George Temple and at the close of a day when the last name she had to work for was done, she went to bed and passed peacefully in her last sleep, April 3, 1884, at St. George, Washington County, Utah.



## CHAPTER V

### EARLY LIFE OF JESSE KNIGHT—MARRIAGE

**J**ESSE KNIGHT was born at Nauvoo, Illinois, September 6, 1845, and died at Provo, Utah, March 14, 1921, ending a life of devotion to his family, to his church, and to the people throughout the West.

As a young boy, he knew nothing much but hardships such as herding cows barefooted, gathering pigweeds and sego roots as a help toward the family's meager food supply. His clothing consisted of coarse homespun cloth, sacks and made-over clothes of all kinds. When but eleven years of age he took oxen on shares and hauled winter wood, getting larger boys to help him load his wagon. In 1857 his mother and family moved to Provo, where he herded cows and gleaned potatoes. With his earnings he bought a colt, the first thing he ever owned, which was the pride and joy of his young heart, but for a short time only, as he traded it for a cow which he gave to his mother. He had a keen desire to make life easier for his mother, as he saw her weave late into the night by the light of a burning greased rag. He had little chance for schooling, but his mother taught him much while she worked. He was a pioneer both by nature and experience.

When fifteen, he went with ox team to take a load of oats to the Overland Mail Station in Egan Canyon near Ely, Nevada. The trip was hard and lonely. The wagon was so loaded there was no place for him to ride except to stand on the wagon tongue. He had to travel nights over the desert and was so weary and sleepy he dared not ride at night for fear of falling under the wagon wheels; so he walked, often dozing and waking himself by falling down.

At 16 Jesse Knight was employed by Ben Roberts at

\$30.00 per month. He did a man's work at logging and when he had worked there a few months he told Mr. Roberts he thought he could do a little better and was going to change. Mr. Ben Roberts told him to continue at work and he would do right by him. At the end of six months he was paid \$50.00 per month from the day he started. Father never forgot this encouragement from an employer to a struggling boy. He made many hazardous trips into Nevada and Montana when lynchings were common. He once sold a load of produce in Montana and was paid in gold dust, and, for fear of robbers on his lonely trip home, he hid the gold in the hub of an old wagon wheel which he carried in the back of his wagon. He sometimes saw men who had been lynched hanging to trees at the side of the road in lonely far away places.

According to the Church Chronology, during the month of April and May, 1862, there were 3,458 converts from Europe who arrived in New York and went to Florence, Nebraska, where thousands of Saints were camped, waiting an opportunity to go to "Salt Lake Valley." In order that these people might come to Utah, in May, 1862 the church sent 262 wagons, 293 men, 2,880 oxen and 143,315 pounds of flour from Utah to assist the poor immigrants across the plains and mountains.

They traveled in six companies under Captains Horton D. Haight, Henry W. Miller, Homer Duncan, Joseph Horne, John R. Murdock, and Ansel P. Harmon.

Jesse Knight, then seventeen years old, went back with this company under the direction of Horton D. Haight as captain. This gave Jesse an opportunity to go over the road he had traveled thirteen years before, with his widowed mother and her family.

There were 650 immigrants in this train which Jesse assisted in bringing to Utah. They arrived in Salt Lake City, Sunday, Sept. 19, 1862, making the round trip from the valley

to Florence and back in a little over four months. Thirty persons of this company died enroute and were buried on the plains.

At 22, Jesse Knight spent the summer guarding the new settlements in Sanpete from the Indians and participated in what was known as the Black Hawk war, hence was numbered among the veterans.

Jesse Knight related a circumstance of his courtship days, while he was living at Provo, showing how he devised a wooden home-made, one-seated sleigh, in which he called to take his girl for a ride. When he arrived at her home, she wished her aunt to accompany them. Though disappointed, he felt he could not refuse, so they crowded in. As the aunt was not of the slender type they had difficulty squeezing into the narrow seat, but finally managed to get away and were soon gliding through the deep snow. When about a mile from her home, the sleigh struck a rough spot in the road, and completely collapsed, spilling them all in the snow. As he was not able to repair the sleigh, he was greatly disappointed and embarrassed in having to allow his best girl and her aunt to walk home in the deep snow while he followed with the wrecked sleigh and team.

Father had always maintained that he had difficulty in getting the girls to pay attention to him, he was backward and felt awkward in their presence. It was customary in his time to take the girls horseback riding with the girls riding back of the saddle on the same horse. His partner generally wished him to keep up with some of the other young men so that she might engage in a conversation with them. Such circumstances, of course, were embarrassing to him. However, he finally found a very fine young woman in the person of Amanda McEwan, who in spite of his awkwardness, appreciated his worth, and with whom he fell deeply in love. They soon became engaged and plans were made for their



marriage in October, 1868, but in September he heard of the approach of the Union Pacific Railroad. He owned a wagon and yoke of oxen, and bought another ox team and a load of barley on credit, and went to meet the railroad.

He secured a job for himself and teams running a plow at \$20 per day. After working several months the wedding was again set for January 1st. He started home for this date in due time, but was snow-bound in Provo Canyon. His being unable to send word regarding his whereabouts made the occasion an anxious time for the bride to be, as well as himself. This again necessitated postponing the wedding, this time to January 18, 1869, when they were married in the Endowment house in Salt Lake City.

On their return trip to Provo in their light spring wagon, one horse died before they reached their destination. It became necessary to borrow a horse to complete the journey.

The young couple had a home of their own, which they moved into. Jesse had made adobes and helped to lay the walls and finish two rooms. The home was located on 5th West, Provo, Utah. His wife had sewed rags and woven carpets to cover the floors. She had woven cloth for neighbors and with the proceeds bought material and made quilts. Although under eighteen years of age, she was a real help-mate. She tailored the first suit her husband had after they were married.



## CHAPTER VI

### RANCH LIFE

JESSE KNIGHT began his ranching business in a small way soon after he was married, by investing his earnings in lands and live stock, until he finally acquired a good sized ranch about two miles west of Payson, which he stocked with dairy cattle, horses, and equipment suitable for that kind of business. They made cheese and butter, thus giving the entire family plenty of work. Here I might say our mother performed a most important work, as she managed the making of the cheese and butter, besides directing her own work for the family, always keeping the home attractive to her children and the many visitors who chanced to stay with us from time to time. She was also largely responsible for the management and education of the children as she possessed ability in many lines. She was a good reader, having dramatic power to hold the attention of her listeners so that people young and old delighted to be in her company.

Our ranch being some distance from Payson, home entertainers were provided, and oftentimes the visiting children from town would stay with us and would invariably want mother to tell stories and read to them rather than play by themselves.

We had good neighbors, though we did not live near them, and I here relate a circumstance showing this fact of their thoughtfulness and generous attitude. It so happened that we had an orchard of young trees which was located under an irrigation ditch jointly used. Our lands being located at the end of the ditch. During the drouth year our trees were wilting for lack of water. Our neighbor, Jacob Hancock, passing our place, saw the dying condition of the trees, and immediately went home and removed his dams in the ditch

and allowed his turn of water to come down for the benefit of our trees, without saying anything about what he had done. As soon as father discovered the water coming to him ahead of his turn, he immediately got on a horse and rode up to Brother Hancock's place and told him his dam had broken and that we were receiving the water. "Oh no!" said the good neighbor, "I saw the dying condition of your trees and concluded you needed the water more than my grain did; so I removed my dam that you might save your trees." Thus the gracious act of Jacob Hancock, our neighbor, was a lasting favor in the memory of Jesse Knight, and was never forgotten.

One day, when we were small, Ray and I were helping father plant corn near our home in the hot sun, with gnats pestering us unmercifully, we complained about the job we were doing, saying we would rather take a "licking" than plant corn. We continued to growl and whine, and say we would rather take a "licking" than plant corn; so father concluded to satisfy Ray's complaint by sending him to get a willow from a tree near by. He then proceeded to give him a good "tanning," telling him to go and get a book and sit in the shade and he and Will would plant the corn. We continued the work for a short time and, seeing Ray sitting in the shade taunting me with his contented smile, seemed more than I could bear, so I said, "Father, I would rather take a licking than plant corn," for I thought a "tanning" would soon be over. So father sent me for a switch and surely gave me a good "tanning." When he had finished, he said, "Now you go and get a book and sit in the shade, and I will plant the corn alone. Now that I have raised you boys until you are big enough to help me make a living, given you money, clothed you, etc., if you're not willing to help, you may go sit in the shade, I will plant the corn alone."

This appeal brought more tears, so I concluded to stay and help him. This incident reached Mr. John Douglass,

a store keeper in Payson, who was a great laughier and jollier, and he never saw me but what he reminded me of the event by saying, "And you are the boy who took the licking and also planted the corn." It always embarrassed me greatly to have him remind me of the affair.

Father was once asked how it was his children minded so well. "Well," said he, "I try to find out what they want to do and then tell them to do it." He also had another appeal which worked well and that was bragging about us before others. I remember a circumstance that will illustrate this—it was about chores and milking time. Ray and I were in an adjoining room, and we knew father had a friend who had come to visit, and in the course of their conversation father raised his voice some, in order for us to hear, and he said: "You know I have the best boys to do the chores on stormy nights like this. They just get the milk-buckets and go and do all the milking of the cows without saying a word to me about it." So Ray and I tiptoed quietly and got the milk-buckets together without making any noise and slipped away full of glee and did the milking, proving the brag that was made about us to his friend.

Most of the people of Utah County knew Jesse Knight during his residence there as a cattle buyer, rancher and trader, as he loved to match his trading abilities with others. The people liked to do business with him because of his fair dealings. Many times he paid poor people and widows more for their calves than they would ask. It always seemed easy for him to be generous to those in need or in humble circumstances, and this reputation seemed to precede him as he went through the country buying cattle.

The cattle he bought were fed at the ranch during the winter with the hay crop produced during the summer, and in this way he disposed of the hay by selling the calves in the spring at a profit.



Life on the ranch was not an easy one for a woman, but Jesse's companion was cheerful and brave in facing hardship. She prized honor and integrity above worldly comforts. It was she who had encouraged her husband to trade their precious home in Provo for a ranch west of Payson, where he might produce some things for himself and others, although it was some distance from neighbors. Communication was by wagon and was slow and difficult as the roads were poor. He relates that while living on the ranch working many hours a day he was asked to go into the saloon business where there would be less work and more money made. He consulted his wife about the venture; she said, very sternly, "I would rather eat bread and water all the days of my life than have you go into such a business, for every dollar made that way is somebody's sorrow." He accepted her view and never went into the saloon business. It was in their ranch home that five of their children were born; two boys and three girls, it was there also the parents continued to toil for the necessities of life, and a few comforts; it was there the father and mother and children worked, studied, and played together; it was there where often at close of day we youngsters wandered over the green meadows in search of bird's nests and wild flowers. We had, indeed, a happy and joyous family life together.

But into this happy home were to come experiences of such grave import as to alter our lives; into the life of Jesse Knight was to come a new influence that through trial and suffering was to bring a change of heart, and was to make him a powerful instrument in the service of God and his fellow-man.



## CHAPTER VII

### SICKNESS, DEATH, PENITENCE

**J**ESSE KNIGHT had not taken any part in religious activity in the Latter-day Saint Church; in fact he was very much opposed to it and had argued against it many times with his mother, Lydia Knight, who was very much devoted to it and its teachings.

Of himself father says: "I was always in sympathy with the weak or with those who seemed unable to defend themselves. Because I felt that some Latter-day Saints in early days were prejudiced against the few non-Mormons who were among us, I was often in sympathy with the outsiders. Through my ignorance I looked at the actions of men rather than at the principles of Mormonism, believing that if people knew the Gospel was true they ought to be better. But when among outsiders in Montana, I was always known as the young Mormon, and defended the Mormons."

On his mother's last visit from St. George to the Knight family home at Payson, father said to her, "Mother, how is it you are not preaching to me as you usually do?" She answered, "Jesse, I have prayed in the Temple for my children many times and on one occasion the Lord made known to me that I was not to worry about you any more, that you would one day understand for yourself." Father then said to her, "Mother, I know you must be mistaken, for I'm further from the Church now than I have ever been before." She replied, "I don't care what you say, I know you will one day see the Gospel for yourself, and I never intend to argue again with you about religion." This conversation took place in the presence of the family.

About three years after this last visit of Grandmother

Knight, our peaceful, happy ranch home was a place of sickness and sorrow, for the drinking water from the well had been contaminated from the poison of a dead rat. The children were all afflicted with a raging fever and great anxiety prevailed for many days and nights. During this time, Jennie, now Mrs. Mangum, who was then the youngest of the family, (about two years old) was the first to be afflicted with the dreaded fever. She was the idol of the whole family, being of tender years and so playful and beautiful. We almost worshipped her, and to have her called by death was unthinkable, but yet it was the doctor's opinion that nothing more could be done to save her. She was lying as though in her last sleep; so we began to pray and wonder if the Lord in His goodness might not spare her life.

While in this state of mind, mother desired the Elders to come and administer to her as a means of help according to the Gospel plan, but father said, "No, it would be hypocritical, now that the doctors have given her up, for me to resort to such a thing." "And besides," he said, "I have no faith in the Church." Mother said, "I have, and think my feelings should have consideration at such a serious moment." So finally father said that she might have the Elders to satisfy her desire, and suggested David Lant and Charles Brewerton as being good men; so Ray was hurriedly sent for them and in a short time they came and we were soon all kneeling in prayer around the bedside of the dying child. After she had been administered to by the Elders she was immediately restored from unconsciousness to consciousness and life, for she raised from her pillow and noticed the flowers in the window. Our prayers were answered, and supreme happiness prevailed in our household.

From that very moment, my father's life was changed. He had seen the power of the Lord made manifest and remembered the words of his mother. He began then to plead

with the Lord to forgive him for the many careless and indifferent habits formed, with a promise that if forgiveness could be obtained he would do his best to serve His Heavenly Father. For many days he continued to pray for help and wisdom. He felt his prayers were heard, and that he had been forgiven. From that time on, a new life of great responsibility seemed to be impressed upon him, together with a very strong desire to have his children understand the Gospel and join with him as a family in helping to carry forward a plan of help to the Church and the people. Our family sickness continued for several months, with the hand of death near to the children, all the neighbors and friends helping us night and day during these anxious times.

My sister Minnie was the only one of the children who had been baptized into the Church, and was in her eighteenth year. During the dark moments of Jennie's illness, Minnie had gone in secret prayer to the Lord and offered her life as a sacrifice for Jennie's and wished the Lord to hear her prayer to that end.

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I here give Jesse Knight's own expression of this incident:

Soon after the miraculous healing of Jennie, our oldest girl, Minnie, was stricken, and a little later all the other children at once lay very sick. From the time she was taken ill, Minnie felt that she would not recover. When asked why she felt so, she answered that when Jennie was so bad she had asked God to take her if she would do as well as Jennie; so she counted the days, believing she would live but thirty days from the time she took sick.

Every day she kept the count, and departed as she had said. Her going was peaceful, her breath leaving her as she said the prayer, "Oh God, bless our household." I remembered now that when she was a baby she had diphtheria, and that then, almost seventeen years ago, I had promised the Lord that if he would spare her life I would not forget Him. I had not kept that promise. How keenly I felt the justice of her being taken from us! I suffered in my feelings. I prayed for forgive-

ness and help. My prayer was answered and I received a testimony.

At the time Minnie was carried out for burial, Ray and Inez were too delirious to know of it, and Will was also sick in bed. Our trial was severe, indeed. Inez was sick a long time, and when the crisis came she was very low. Among the Elders who came to administer, one broke down and cried, saying he could not pray for a girl who was dead.

But I never lost faith. In secret, I had promised the Lord that if He would spare her life, I would do all in my power to teach her the gospel and to rear her to do good. Inez was spared and this promise I faithfully kept.



## CHAPTER VIII

### UNCLE JESSE'S STEWARDSHIP

**T**O CONTINUE the follow-up of my father's life which was now largely influenced by his religious belief and experiences: Our Payson home was frequently visited by mining men traveling to and from Eureka, and father often visited some of the mines his friends were interested in. On one occasion he had been prospecting alone on the East side of the Godiva mountain and had sat down under a pine tree to rest, when to his great surprise he heard a voice distinctly say to him, "This country is here for the Mormons." He was awake at the time and surprised at the message, not fully realizing its meaning, but naturally believing that it pertained to mining in that locality where he was at the time prospecting in his own way.

Jesse Knight believed that his parents, even though dead, had some influence in directing his destiny, some power in directing his life; and that the thing of greatest concern to them was that he be always faithful to the church. He also believed that trials came to him because of his carelessness and as a means of spiritual development. His simple language was beautiful and full of trust in the Lord.

He was not a geologist, but a prospector; he studied carefully the class of lime rock in which the ores of the other mines in that locality were formed, and used that as his guide in prospecting. One day he discovered what he felt was an excellent piece of mineral ground, and wanted to get it located at once; so he got Mr. Jared Roundy, an expert miner, to help him make the location. He offered Mr. Roundy a chance to be partner in the location. But he declined, saying, "I do not want an interest in a damned old humbug like this."

He wrote the location notice for father and asked him what he was going to name the claim. "You called it a 'Humbug,' and that is good enough for me;" so it was named "Humbug" and the patent was secured under that name. Since then the limerock in this vicinity has been given the name by U. S. geologists of "Humbug Lime." Considerable time elapsed after his first mining claim, the Humbug, was located before he had means sufficient to do development work on this mining property. Jesse Knight tried to interest others with him in his mining ventures, always feeling sure if he could secure some financial help he could soon find ore in the Humbug claim. On one occasion he had a good friend by the name of Jim McHatton, a cattle buyer, who stayed with the family considerably during the winter time and generally purchased our cattle in the spring. Mr. McHatton owned a cattle ranch in Meeker, Colorado, and possessed considerable means. After hearing father tell of the wonderful possibilities that existed in his mining claim he agreed to take one-fourth interest with him for a consideration of one thousand dollars, and promised to send the money to him upon his return to Meeker, and accordingly did so, but in his letter he said he had once promised himself he would never invest in mines unless he had the money free from obligation to do so. He added, "I had to borrow this thousand dollars to keep my word with you and I don't know whether I'm doing the right thing or not in making this venture." Father felt he had talked his good friend into this mining deal against his better judgment; so he immediately returned his money, releasing him from the obligation. Mining ventures are considered risky by most people; in this case, however, only a few months passed when rich ore was found in the very property Mr. McHatton had been released from buying.

Jesse Knight found great difficulty in obtaining help from others on this mining venture but finally secured a loan of

fifteen hundred dollars at 12% interest, giving a mortgage on our ranch at Payson to secure the loan. Work was then soon under way at the Humbug mining property.

Early in the Spring of 1896 I was working for the Utah Mines Company under the management of Mr. McCloud. John Roundy was superintendent of this mine. My father did not like the idea of my working in the mines for other people, and he said that he wished I would quit and help him find a mine in the Humbug property. So, in accordance with his wishes, I gave up my job and we erected a little one-room shack on the east slope of the Godiva mountain, near the Utah road.

One day while we were walking up the steep mountain side to do work in the Humbug claim, father said, "Will, I want to tell you something. We are going to have all the money that we want as soon as we are in a position to handle it properly. We will some day save the credit of the Church."

I took issue with father when he made that statement, because we were in debt greatly ourselves and I understood the Church was in debt probably over a million dollars. I said, "It seems ridiculous to talk that way," and argued considerably against his statement.

He replied, "Will, I don't want to quarrel with you about it, but I never had anything come to me with greater force than the impression that came to me at this time, and all I want you to do is to remember what I am saying."

So we did not discuss the matter further, but since he had gained a testimony of the Gospel, he wanted to impress his children with the same, and he had a strong feeling that he was going to have a great responsibility placed upon his shoulders. He tried to impress his children that any money we should get should be used wisely, for he thought it was being shown to him for the purpose of doing good and building



up the Church; he regarded the matter as a trusted stewardship.

Father employed two miners, expert single-jack hammer men. They were known throughout the camp as the best mining men of the country. Their names were Thomas Leatham and Thomas Mansfield.

About July, 1896, we began working in the old Humbug tunnel which was then in probably 150 feet, it having been driven thus far doing the assessment and patent work on the property. We divided the shifts up into three. Father was wheeling the rock from the tunnel in a wheelbarrow, often bumping his knuckles on the sides of the tunnel as he proceeded with his load. We three did the single-jack work about eight hours at a shift. We had continued this work for perhaps two months when one morning about three o'clock Mr. Leatham came down from the mountain-side, having finished his shift, bringing with him samples of lead ore, saying that he had struck the vein. This greatly excited me, and I was up bright and early the next morning rushing to the tunnel to see the new strike.

Father came up the trail later, not feeling very much excited, but simply having the impression that he had always had—that the ore was there. He now felt that the time had come to carry out the purposes of which he had talked to us and others so much. He walked into the tunnel with his wheelbarrow and loaded it with this rich ore. When he came out with a load of ore, he dumped it on a small platform and said, "I have done the last day's work that I ever expect to do where I take another man's job from him." I expect to give employment and make labor from now on for other people." This statement was carried out literally, for thousands were employed after that by him. The strike was made in August, 1896. And so he laid his plans, first building a road up the mountainside, after which an ore house was



erected and shipments soon made, and money accumulated rapidly.

Father realized that he must take care of this wealth that had come to him so suddenly. He said many times he was only carrying out a stewardship which had been entrusted to his care.

The second shipment of ore to the United States Smelting company brought a return of \$11,189.05. It assayed in gold, 3.8 oz.; silver, 175.1 oz.; lead, 34%; so one can see that this ore was very rich right from the beginning.

The east side of the Godiva mountain was soon a great sensation, caused by this new discovery. Father was very much afraid that he had discovered the ore too soon, as he desired to secure control of other properties on the east side of the mountain in the vicinity of the Beck tunnel, Colorado, and eastward. He was afraid this excitement would make the properties so valuable that he would be unable to acquire them. He also wished to get the northerly extension of the Humbug vein system known as the Uncle Sam Claim.

As soon as money came into his possession he began to buy up the east side of the Godiva mountain as he had contemplated and was impressed to do. He purchased from the McChrystals of Eureka, who were mining people, the Uncle Sam claim, which adjoined their Godiva property, for the sum of \$25,000, payable in installments.

Upon taking possession he started another tunnel for the purpose of developing the Uncle Sam claim. After this tunnel had been projected into the mountain a distance of 300 feet under contract, an additional 50 ft, was let. He went into the tunnel one day and said to Mr. John Roundy, who was the superintendent, that he thought he ought to turn the tunnel to the right. Mr. Roundy could see no particular reason why he should turn the tunnel to the right, but in compliance with "Uncle Jesse's" wishes, made the turn.

He had only driven the drift a short distance to the right when he encountered a rich body of lead ore, and this property soon became one of the big producers. The ore taken from this strike soon paid for the mine.

Money accumulated very rapidly as the ore in the Uncle Sam mine was rich in silver and lead. He acquired the control of what is known as the Beck Tunnel property and erected machinery and sank a shaft thereon a distance of 300 feet. Then he directed Mr. Roundy to run a drift to the east at the bottom of the shaft, and in a short time another ore body was encountered about 40 feet in width, rich and easily mined.

He later acquired the Colorado property which adjoined the Beck Tunnel on the south. He began sinking a new shaft on this property and building an ore house at the same time, feeling certain that he would encounter the ore and would save time by being ready for shipment. He was not disappointed in his calculations in this venture. Both the shaft and the ore bin seemed to be properly located, and rich ore was soon on its way to the smelters. Mining properties in that locality became valuable and not easily acquired, and he had considerable difficulty in securing the Iron Blossom property lying adjacent to the Colorado on the south. On this property he sank a shaft, built an ore bin, and again this "wizard" of the richly laden mountain was vindicated in his impressions of the riches which lay hidden in the earth. His faith grew stronger as time passed on and so he continued his mining ventures.

The Dragon Mining Company property, which adjoined the Iron Blossom property on the south, was later acquired and developed by means of a tunnel driven in at the south end of Godiva mountain where ore was found, thus proving a continuous ore channel for a distance of over two miles. From that same Godiva mountain he was successful in finding rich ores in six different mining properties, and the wealth

they produced netted the companies more than ten million dollars. One can now walk through the empty chambers from which the rich ore has been removed.

In order that one might gain a picture of just how the rich ore bodies occurred in the mountain rocks, I shall describe the Colorado vein as it was when it was first encountered by means of a shaft which was sunk to the two hundred and fifty foot level.

At this point we broke into a beautiful cave, the roof of which was cemented tightly together with beautiful lime crystals of every imaginable shape and color.

The bottom of the cave was solid carbonate lead-silver ores that could easily be dug into with the toe of a boot. The average width was about thirty feet and from forty to fifty feet in thickness. One could walk in the cave a distance of one thousand feet on top of this clean rich sand carbonate ore that was free from waste, resembling in a way, wheat in a bin ready for the market.

This ore was mined by means of a drift driven underneath the ore, and raises made at various points allowing the extraction of the ore with very little labor-costs or other expense.

In the spring of 1897 the town of Knightville was rapidly being built by the employees of Uncle Jesse's new mines. The first home to be erected was built by Paris Boyle, and others soon followed and in a short time a happy and prosperous town was established.

One day Jesse Knight, coming from the mountain, looked on the flat where Knightville was being settled and was prompted to build a meeting house there, which he immediately did. It was used not only as a church but for amusement recreations, giving the young people a place to be entertained without going to Eureka, where so many saloons and billiard halls existed. The first year or two the



same building was also used for a school house. Miss Fanny McLean was the first teacher. In the beginning we had no help from taxes for the school. A meeting was called for the purpose of raising school funds and a vote was taken. The unmarried men agreed to pay \$2.00 each toward the teacher's salary. The next year a notice was received from the School Board saying there were not enough children to get school taxes from the county; so Jesse went to Diamond camp, eight or ten miles distant, and hired Jim Higginson, whose family consisted of a wife and eight children, to move over to Knightville, and at once this entitled the camp to funds from the county for school purposes.

Later a new school house was erected and maintained by the county, where fine educational advantages were enjoyed.

A Church Ward organization was perfected, with John Roundy as Bishop and Charles Reese and Perry Fuller as his counselors. A new meeting house was built, and the ward was soon leading the Church in religious activities, such as attendance at meetings, payment of tithing, etc.

Perhaps the only mining camp at that time in the United States where saloons did not exist was Knightville, and no community seemed more united or happier.

Uncle Jesse Knight was fearless in his stand for the things he thought fair and right. As an example, he paid his men 25c per day more than the regular wages in other mines, doing the same kind of work in order that they might rest Sundays without reduction in earnings.

He met bitter opposition from the operators in the State and was dropped from the operators' organization because of his stand in these matters. A few years later other mines in the Tintic District found it was good economy to let their men have a day of rest, because they found men could do more work in six days than seven, the day of rest giving them new energy.



Another mining rule he enforced was that those who got drunk and spent their money for liquor should be discharged. He thought men who spent their money for liquor robbed their families and endangered the lives of others. He felt they were not worthy to receive money he had been entrusted to do good with. This was no doubt the main reason no saloons were ever operated in Knightville. Even those employees of the mines in Knightville who might have been inclined to patronize saloons did not greatly miss them, as other places of recreation were provided. The people of the little village were in perfect accord with Uncle Jesse in all these uplifting measures, and were glad to establish an amusement hall, building it out of an old saw mill. In this hall various amusements were provided, such as dancing, basketball, concerts, etc.

The community was friendly and socially inclined, and had frequent house parties in which much talent abounded.

In the fall of 1906, during the peak of ore shipments from the Knight mines in the Tintic Mining District, Father was approached by a number of Ogden capitalists with a proposition to build a smelting plant in the vicinity of the mines. These gentlemen had previously commenced building a smelter at Ogden but had discontinued work thereon. When they came to him, Uncle Jesse was favorably inclined toward the plan as it might be the means of reducing freight costs and the heavy smelting treatment expense he was under, and agreed to become a minority stockholder in the concern. The Tintic Smelting Company was accordingly organized with a capital stock of \$500,000, and a contract was entered into for the treatment of the Knight ores. The officers of the company were as follows: President, Charles W. Nibley; secretary, Henry H. Rolapp; treasurer, John Pingree; manager, Bela Kadish. Mr. Kadish was a smelter man from Portland, Oregon.

A smelter site was chosen near Silver City, Utah, and construction work was soon commenced. The machinery at Ogden was moved to the new site and stock credit was given the members of the old company for the same. This credit, however, was only a small part of their stock subscription. When Mr. Knight had paid the entire amount of his subscription, he began to press the other stockholders for money in payment of their dues. They pleaded, however, that they were unable to meet these obligations. Not wishing to institute court proceeding, Mr. Knight released the former subscribers from the balance of their stock payments, and assumed control of the plant himself.

The plant was completed and dedication services were held July 24, 1908. Thousands were present from Salt Lake City, Utah County, Tintic District and other localities. Many beeves were barbecued and the multitude fed.

The smelter was in operation for only about one year, the conditions being very unfavorable, due to the requirement of fluxing ores from other mines, shipped in under heavy freight rates for an up-hill haul.

As Mr. Knight put it, the railroads charged a high rate for hauling the fluxing ore up hill and a high rate for hauling the bullion down hill.

After securing more favorable long time ore contracts from the valley smelters, Mr. Knight closed and dismantled his smelter at Silver City. The Tintic Milling Company was formed and a plant built on the smelter site, which operated successfully under the management of George H. Dern, who owned with Mr. Knight a patented process for the treatment of low grade ores. Some four hundred thousand tons of ore were treated under this process before the mill was closed, most of the ores being from the Jesse Knight mines.

During the period of smelter construction Jesse Knight built the Eureka Hill Railroad from the smelter to the mines,

a distance of about six miles. This railroad was a very profitable undertaking.

On December 6, 1909 was incorporated the Utah Ore Sampling Company. This was a custom ore sampling concern which had plants originally at Silver City and Murray, Utah. After the depletion of the large Knight producers in Tintic, the Silver City mill was closed, leaving the Murray plant still in operation. The authorized capital was \$300,000. It was controlled by the Knight interests until 1934. Until that time it was one of the best paying enterprises owned by the Knight interests. About \$260,000 has been spent in late years to completely modernize the plant. Under the able management of Mr. E. G. Jensen, who was transferred from the main office of the Knight Investment Company to the Utah Ore Sampling Company, this organization has continued to be a successful concern.

Father held mining property in Nevada and Colorado and other mining districts in the state of Utah. He was perhaps at one time the largest owner of patented mining property in the intermountain region. The control of his mining interests was under the direction of the Knight Investment Company.

Whether or not Jesse Knight held all the mining property that was intended for him to hold under the message that was given him on the mountain-side I cannot say, at least he was most successful and did a great work for the Church, the State, and for the Brigham Young University, besides helping hundreds of people in the intermountain country and Canada.



## CHAPTER IX

### STEWARDSHIP RESPONSIBILITY

**I**N THE discharge of his duties as steward of the newly-acquired wealth, Jesse Knight felt a sacred trust had been given him.

Though a man of good judgment in practical affairs, he was nevertheless humble, and frequently sought advice from Church authorities and other friends, making him feel more secure in the things he did. He had impressions come to him in many of his affairs, but his impressions came to him not while asleep, but at times when he was wide awake, pondering sincerely on how he might best carry on in the future. Much of his success was traceable to his faith in such impressions. It is also true that in many of his affairs he did as others do, exercised his best judgment, and sometimes made mistakes in common with others.

A great many people approached him with their dreams, having the idea that inasmuch as he had obtained his money through dreams he would give them a sympathetic audience. His answer to them in most cases was as follows: "If you have had dreams about mines or anything else, you should go ahead and carry them out if you have faith in them, for I cannot carry out other people's dreams. They did not come to me; therefore they belong to those who received them."

The big objective in his life was helping others rather than making money for himself. Many times his beneficent hand was extended to lift others out of distress and financial difficulties. Most people found him an "easy mark" when they came for contributions or personal assistance. In the giving of help he found it very difficult to distinguish between who were worthy and who were not.



One morning as Father and Mr. Mangum were in the office going over the day's work an elderly woman from Eureka requested a private interview. Mr. Mangum stepped into another room only to be called right back by Father who handed him a contract the woman had brought for his signature. Father said: "Read this, Lester, and let's see what the lady wants."

At the conclusion of the reading, father said, "Well, what do you think of it?" Mr. Mangum remarked that it was very good for the lady; she would get a lease and option for one year on a group of patented mining claims without paying anything for it. If she could sell the claims during the year, for a profit, the option would be exercised, otherwise the property would revert to the Knight Investment. The woman remarked as much to herself as to her listeners, "Now wouldn't that beat you; my son told me to get Mr. Knight away from his secretary, because when alone Uncle Jesse is an easy mark."

Father chuckled and said, "So that is what people think of me, is it? Well I believe in living up to my reputation; hand me a pen, Lester."

Only those who knew him closely could fully appreciate his unselfishness in things he planned and carried out. Wealth was to him a stewardship, and he felt the tremendous responsibility, thereof. Many times I have seen him so humble regarding financial matters that he would actually shed tears, and asked help of his family and others in sharing the load that was so heavy on his shoulders.

Some of the main events of father's life were so different from the ordinary affairs of life that they are difficult to convey to others. You may feel the spirit of another person while with him, but to convey that feeling to others is difficult.

Jesse Knight did not believe in carrying large sums of money in the bank. As soon as money came to him from

mining properties he made use of it. If it did not come in fast enough, he borrowed more.

One of his first expenditures was the payment of back tithing. During his days of indifference to the Church he had paid no tithing. Now he made a liberal estimate of what he owed and paid it with interest. About this time, President Lorenzo Snow was urging the Saints to pay their tithing, and promised them forgiveness for past short comings if they would pay their present tithing dues. Jesse Knight would not accept such forgiveness for dereliction, but insisted on paying his back tithing to the fullest extent.

This done, he began looking about to see how he could magnify his stewardship in helping those in need. He began by making gifts and small loans on easy terms, but soon found that such a direct method was not the best way of truly helping people. He concluded it would be better and wiser to establish industries, bolster up existing concerns, and otherwise provide employment. He was also interested in furthering education, especially along religious lines as exemplified in his contributions to Brigham Young University.

One of Jesse Knight's early ventures was the purchase in 1897 of the old East Co-op store in Provo from the creditors. It had been incorporated under the co-operative system since April 1, 1871, following a preliminary organization December 4, 1868. The plan of co-operation had been advised by President Brigham Young at the L. D. S. October Conference in 1868. Provo people were the first to act on the suggestion and the Provo store was the first co-operative establishment in Utah. This historic store building will be remembered by many of the older people of Utah. It was a great business center for the people of the County. The Company conducted a general mercantile business, including groceries, hardware, implements, dry-goods, etc., which they sold for cash, credit, or exchange for other products.

Selling on credit was largely the cause of the Co-op Company's being obliged to go out of business. After Father purchased the store, he operated it for a short time under the management of Edward Partridge and others and finally concluded to liquidate.

The Knight Block now occupies the location where the Co-op store once stood, this splendid building having been erected in 1900. At that time it was considered the most imposing business structure in Provo. It was used as office building for the Knight Investment Company's mining business and the Schwab Clothing Store. Later it was deeded to his daughter, Inez Knight Allen, and is now occupied by the Walgreen Drug Company on the main floor, with well arranged offices on the two upper floors. By some it is called the "Clock Corner," as the tower contained the first public clock in Provo. The old clock has recently been replaced with a new one installed by the Utah Oil Refining Company.



## CHAPTER X

### THE STEWARDSHIP IN CANADA

As the twentieth century dawned, money from Uncle Jesse's mines was pouring into his coffers, and he began looking around for a favorable opportunity to exercise his stewardship. Already strong in his desire to render service to humanity he received further stimulation from President Lorenzo Snow's new century "Greeting to the World." One paragraph from this marvelous message was especially impressive; he felt that it was a direct appeal to him:

Men and women of wealth, use your riches to give employment to the laborer! Take the idle from the crowded centers of population and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses, and embark in enterprises that will give work to the unemployed, and relieve the wretchedness that leads to the vice and crime which curse your great cities, and that poison the moral atmosphere around you. Make others happy, and you will be happy yourselves. \* \* \*

Among the many propositions that were brought to his attention was one from Apostle John W. Taylor and Charles McCarthy of Alberta, telling him of the rich land in Alberta, Canada, and urging him to buy. The scheme appealed to him and he sent his two sons, Raymond and Will, to Canada, to make an investigation. While there they contacted Honorable C. A. Magrath, who had served as a member of the Canadian Parliament, and was a person of the highest qualities of character. He was well acquainted with the country, and represented the Canadian North-West Irrigation Company. He accompanied the young men back to Salt Lake City.



The following account of their visit to Alberta and the return to Salt Lake City is quoted from Mr. Magrath's book, "The Galts:"

In January, 1901, two young men, Raymond and William Knight, came north from Utah and spent a short time looking over the country east of Cardston. I met them when passing through Lethbridge on their way home and decided to accompany them south as there seemed a possibility of disposing of some land when they met their father. I got off the train at Salt Lake City and they continued to Provo, returning the next morning with their father, Jesse Knight—a man for whom I afterwards learned to have the highest respect. Mr. Knight was very direct. I was asked to produce a map and the sons were called upon to show him the lands that they had examined, which happened to be a block of some 30,000 acres near Spring Coulee. He then asked them a few questions about the character of the land. Both agreed it was wonderful grass country, but the younger one feared there was something wrong, as he could not understand there being so much grass without cattle to eat it. Turning to me, he wanted our price and terms. I believe our figure was \$2.50 per acre and all I was expecting was the possibility of a sale of two sections, of 1280 acres. To my utter amazement, he said: "I will take the entire block," and I believe the whole transaction did not take half an hour. That property afterwards became the —K-2 Ranch. (Bar Kay Two Ranch.)

As related by Mr. Magrath, Father purchased 30,000 acres near Spring Coulee in Alberta, Canada. Ray and I went to Canada at once, and before long had purchased 4,000 head of yearling steers and placed them on the new ranch land recently secured.

It might be of interest to relate somewhat in detail just how these cattle were purchased. After deciding that we would buy 2,000 head of steers, Ray Knight and Dick Kinsey went to Winnipeg to purchase them. The cattle were received at the railroad stockyards east of Lethbridge where our camp was located. A small crew of men awaited the arrival

of the shipments. We unloaded and branded the cattle soon after they arrived. They came in train lots, generally in rather bad condition on account of having been on the train so many hours without food or water. To make the task of unloading more difficult the cattle generally came after midnight and in a rainstorm. As soon as the cattle arrived they were unloaded, watered, and allowed to graze on the prairie before they were brought back to the chutes for branding with "—K<sub>2</sub>."

The cattle had to be held in separate herds night and day on the open prairie as there were no fenced fields to hold them, and our ranch was thirty miles away. To do this was difficult. Some of the men had to keep the branded cattle from the unbranded ones which were coming in every few days. Our Utah horses and men were completely worn out on account of the strenuous work they had to do night and day. Our bedding was damp; the water and slush in the corrals was almost ankle deep, and yet the train loads of cattle continued to arrive at all hours of the night. We had already received over 2,000 head of cattle that Ray had purchased, but they continued to come, increasing our difficulty each day.

In the midst of all this, one night, most of the Utah horses got away and started for the states. Wilson McCarthy, an employee, then a mere lad, volunteered to find the lost horses. He left in a great hurry. We did not see him again until late the next night, but when he returned he brought back the horses. This experience for a young man was enough to discourage most adult persons. After finding the horses late at night over thirty miles from camp, he corralled them and crawled into a straw stack for shelter and rest, while waiting for morning to come. He had been without food or dry clothing all this time. Soon after this incident he received a letter from his mother asking him to come home,

because she feared so much exposure to the rains would bring on pneumonia. He showed me the letter, and asked what he should do about it. I told him, I thought he should take his mother's advice. His experiences were certainly enough to daunt almost any man but not Wilson McCarthy. After considering the matter for a short time he said, "Will, there is too much Irish in me to quit you now in the midst of all your difficulties." His stand made a lasting impression upon me; he was the best help we had. Wilson McCarthy is now receiver of the Denver & Rio Grande Railroad Company, and has held many other prominent positions, all of which honors, I believe he justly deserves.

Coming back to the receiving of the cattle, it was a happy time when Dick Kinsey arrived with a shipment from Winnipeg. Finding the trouble we were in, he immediately wired Ray to let up buying and come at once and help take care of the 4,000 head already purchased.

Ray Knight was much like his father in spending money when the business deal looked good; there seemed to be no limit.

This was our first investment in the cattle business in Canada. Our ranch, the Bar-K-2, was located about fifteen miles east of Cardston where a large home with bunkhouse, sheds, corrals, ice house, cellar, coops and other equipment were erected and gathered under my supervision. This ranching business was enlarged and finally became the most extensive cattle ranch in Canada.

This first ranch holding consisted of a township and a half of land which was enclosed with a four-wire fence and then subdivided into various fields. The gentle rolling hills were covered with tall grass and wild prairie flowers of various colors. In the coolies, small streams, placid lakes and prairie lands were found wild duck, geese and prairie chickens in



abundance; antelope, the coyote and other small furred animals also furnished sport for the hunters.

With President Snow's message clearly in mind supplementing his own desire to take definite steps in the discharge of his stewardship duties, Jesse Knight went to Alberta, Canada, in the spring of 1901.

He desired to see for himself the lands he had purchased and visit his two sons, who had already begun ranching in a rather large way.

Father Knight was met by his sons and J. W. Taylor, who was interested in the selling of lands for the Irrigation Company. He took Father over the vast country for his inspection.

The weather was ideal and the country was beautiful and green. It looked like a real paradise after the heavy rains of that spring. Father had been there only a few days when he seemed to have a clear vision of what he wished to do, and without consultation or fear of the outcome, he entered into a contract on July 10, 1901 with the Canadian Northwest Irrigation Company and the Alberta Railway & Irrigation Company to purchase an additional 226,000 acres of land, and build a beet sugar factory, to have the same ready for operations to handle the beet crops of 1903 and keep it in operation for twelve years. This agreement was guaranteed with a pledge of \$50,000.

Following the signing of the contract a townsite was located on a vast prairie and named "Raymond" after Father's oldest son. Jesse Knight insisted that the town charter contain a forfeiture clause to the effect that if liquor or gambling houses, or places of ill-fame were established on the premises, the property holders would forfeit title to the land.

The town of Raymond grew very rapidly, for in less than two years there were over fifteen hundred people settled there. Homes were springing up daily and it was difficult to get lumber and material fast enough to meet the demand of



the new settlers. The price of lumber was very reasonable, selling as low as \$14.00 to \$17.00 per thousand, and nearly all homes built were constructed of this material.

A church which was built by Jesse Knight and school house were among the first buildings erected. Charley McCarthy and T. O. King were among the first to build mercantile stores. A church organization was perfected and J. Wm. Knight was chosen as the Raymond ward's first Bishop, with Joseph Bevans and Ephraim Hicks as counselors.

There was no one out of work in Raymond as the sugar factory was under construction and homes, stores and buildings of various kinds were being erected in the new town. Everyone was hopeful and happy. The settlers were largely young couples who had completed college courses in Utah and were anxious to get a good location for a home. A most stimulating atmosphere prevailed among the people. It was not long before babies began to arrive in the new town; in February, 1902, Jessie Nielsen, a girl, was born, named in honor of the founder, and on March 16, 1902, Raymond Holbrook was born and named after the town.

One of the big undertakings was the preparing of the sod lands for beet culture. Three thousand acres had been promised to be ready for beet planting by Jesse Knight; so he immediately began hiring men with teams and ploughs to do the work, paying them \$2.50 per acre for ploughing. As dry weather came on, ploughing got more difficult, and Mr. Knight raised the price to \$3.00 per acre on his own volition and finally was obliged to send his son, Ray, to Utah for larger teams and ploughs to help with the work. Ray was only away a few weeks when he returned with a train load of heavy horses and equipment, and the ploughing was completed on time.

The three thousand acres, after being ploughed, were surveyed into 10 acre tracts, and each family was allowed to

buy one tract at ten dollars per acre. The terms were liberal, no payment being required for the first three years; at the end of that time Father thought they could commence paying from the crops they raised.

Jesse Knight advanced the money to build a big community fence around a large tract of land to protect the crops from being destroyed by the livestock, and in many other ways he was generous to those needing help. He was indeed the poor man's friend.

Fay Holbrook tells of an interesting comment made by Jesse Knight to him one night as they sat in the big tent at the dining table after the working men had retired: "I wish," said Uncle Jesse, "I might go to bed as the men have done, but I cannot until I have something planned for them to do tomorrow. I have tried all my life to keep my plans ahead of my work."

The people who were attracted to Raymond were mostly on limited means, and had many difficulties to contend with on that account. The climate was changeable, winters sometimes were so cold and windy that it took a sturdy class of people, as most of our Utah people are, to do good pioneering.

It was difficult for the Canadian officials to understand Jesse Knight and his motives. On one occasion, at a meeting of officials, he was asked by them what impelled him to come there to build a sugar factory and spend so much money in that country, and in answer he reached into his pocket and pulled out the proclamation issued by President Lorenzo Snow which he regarded so highly that he carried it around with him, and asked that it be read. After the reading he said to them. "Gentlemen, this was a direct message to me, and it is also a message to you and to every employer and man of wealth. The men all seemed to be deeply impressed with

the proclamation and the sincerity of Jesse Knight in accepting it.

The message of President Snow follows:

### GREETINGS TO THE WORLD

A new century dawns upon the world today. The hundred years just completed were the most momentous in the history of man upon this planet. It would be impossible in a hundred days to make even a brief summary of the notable events, the marvelous developments, the grand achievements and the beneficial inventions and discoveries, which mark the progress of the ten decades now left behind in the ceaseless march of humanity. The very mention of the Nineteenth Century suggests advancement, improvement, liberty and light. Happy are we to have lived amidst its wonders and shared in the riches of its treasures of intelligence.

The lessons of the past century should have prepared us for the duties and glories of the opening era. It ought to be the age of peace, of greater progress, of the universal adoption of the golden rule. The barbarism of the past should be buried. War with its horrors should be a memory. The aim of nations should be fraternity and mutual greatness. The welfare of humanity should be studied in stead of the enrichment of a race or the extension of an empire. Awake, ye monarchs of the earth and rulers among nations, and gaze upon the scene on which the early rays of the rising Millennial day gild the morn of the Twentieth Century! The power is in your hands to pave the way for the coming King of Kings, whose dominion will be over all the earth. Disband your armies; turn your weapons of strife into implements of industry; take the yoke from the necks of the people, arbitrate your disputes; meet in royal congress, and plan for union instead of conquest, for the banishment of poverty, for the uplifting of the masses, and for the health, wealth, enlightenment and happiness of all tribes and peoples and nations. Then shall the Twentieth Century be to you the glory of your lives and the lustre of your crowns, and posterity shall sing your praises, while the Eternal One shall place you on high among the mighty.

Ye toiling millions who, in the sweat of your faces, earn your daily bread, look up and greet the power from above which shall lift you from bondage! The day of your redemption



draweth nigh. Cease to waste your wages in that which helps to keep you in want. Regard not wealth as your enemy and your employers as your oppressors. Seek for the union of capital and labor. Be provident when in prosperity. Do not become a prey to designing men who seek to stir up strife for their own selfish ends. Strive for your rights by lawful means, and desist from violence and destruction. Anarchism and lawlessness are your deadly foes. Dissipation and vice are chains that bind you to slavery. Freedom is coming for you, its light approaches as the century dawns.

Men and women of wealth, use your riches to give employment to the laborer! Take the idle from the crowded centers of population and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses, and embark in enterprises that will give work to the unemployed, and relieve the wretchedness that leads to the vice and crime which curse your great cities, and that poison the moral atmosphere around you. Make others happy, and you will be happy yourselves. \* \* \* \*

In the eighty-seventh year of my age on earth, I feel full of earnest desire for the benefit of humanity. I wish all a Happy New Year. I hope and look for grand events to occur in the Twentieth Century. At its auspicious dawn, I lift my hands and invoke the blessings of heaven upon the inhabitants of the earth. May the sunshine from above smile upon you. May the treasures of the ground and the fruits of the soil be brought forth freely for your good. May the light of truth chase darkness from your souls. May righteousness increase and iniquity diminish as the years of the century roll on. May justice triumph and corruption be stamped out. And may virtue and chastity and honor prevail, until evil shall be overcome and the earth shall be cleansed from wickedness. Let these sentiments, as the voice of the "Mormons" in the mountains of Utah, go forth to the whole world, and let all people know that our wish and our mission are for the blessing and salvation of the entire human race. May the Twentieth Century prove the happiest as it will be the grandest of all the ages of time, and may God be glorified in the victory that is coming over sin and sorrow and misery and death. Peace be unto you all!

The story of the Knight operations in Canada as told by

Mr. Magrath, the man with whom he had such extensive business relations, presents an interesting point of view:

Mr. Knight came up early in the following spring. I happened to meet him on the train in, I believe, April, and when we were in the neighborhood of the present town of Raymond, he said something about visualizing a fine settlement there and associated his son's name with it. On the 28th of May he called on me, and made a proposal to personally undertake the erection of a beet sugar factory, which was an amazing thing to come from a single individual. Elliott Galt was not in Lethbridge at the time and I felt our English directors would not regard the proposal seriously unless Mr. Knight put up a substantial deposit as a guarantee of good faith. To my request for \$50,000, he immediately complied. His proposal called for some amendments which were worked out by Elliott Galt and myself with Mr. Knight in Salt Lake City about the middle of June. It is true our company gave him very substantial land concessions. He undertook to plough during the autumn 3,000 acres of our lands to be ready for new settlers in the coming season, and the factory was to be completed in time for the manufacturing of sugar in the autumn of 1903, as it was.

Lieutenant-Governor Forget at Regina, to whom, at his request, I sent my file of papers on the second of October, 1903, showing the various steps in bringing about beet sugar culture in Southern Alberta, replied: 'I have read the whole with much interest and I wonder more than ever at the spirit of enterprise displayed by the promoters—the Knights—in establishment of such an industry in a new country, and I sincerely wish them every possible success.'

My opinion is that Southern Alberta should never forget what it owes to Jesse Knight, because I happen to know from actual efforts, how impossible it was to get capital interested in such an enterprise in a new and sparsely settled country like our northwest until Mr. Knight came along. I question if there would be a sugar beet grown in Alberta today if it were not for Jesse Knight and the good will that existed between his Church leaders and our Irrigation Company.

Mr. Knight was the most unusual man I ever met, a man of the finest integrity. I would describe him as the poor man's friend. He believed in visions, which I understand is a doctrine

of the Mormon Church. He was a mining prospector in Utah and it has been stated that the mine which brought him very considerable wealth came to him through a vision, in effect, that if he had the courage to continue prospecting, he would be rewarded, but that he should use his wealth largely for the good of the people, which I believe he did.

The Raymond Sugar Factory was not built as a commercial enterprise so much as for the benefit of the settlers in the surrounding country. I am aware that on one occasion when coming up from the south, he got off at Stirling and while walking around the little settlement he saw some men engaged in drilling for water taking out their equipment. He asked if they had found water, and the reply was in the negative. When he wished to know why they were abandoning the hole, the answer was that they had fulfilled their contract with the Northwest government, and he thereupon undertook to pay them to drill another fifty feet. There are several such unusual acts that I could recite to the credit of Jesse Knight.

As stated by Mr. Magrath the Raymond Sugar Factory was not built as a commercial enterprise so much as a benefit for the settlers of the surrounding country. According to the contract it was to be kept in operation for twelve years. This was done although the factory did not prove to be as great a success as had been hoped, for various reasons. At first it seemed more desirable for the settlers to raise wheat and run cattle on the range than to grow sugar beets, a process with which most of the farmers were unfamiliar. There was therefore a shortage of sugar beets for the factory. However, the beets produced were rich in saccharine content, and sufficient sugar was produced that when it was put on the market it antagonized the Vancouver sugar refining interests, which sought to crush the new company by underselling in the localities supplied by the Raymond factory. This unfair competition was soon stopped when it was called to the attention of the Dominion Government which promptly notified the Vancouver interests that they must maintain uniform prices in all localities supplied with sugar.



The action of the Government was prompted by its desire for the success of the factory as it was the means of developing the country and giving employment to the people. Through its desire for the success of the factory, it paid a bonus of 50 cents per hundred pounds of sugar to be divided equally between the beet growers and the factory. It further eliminated all taxes on the plant during the twelve year period of the contract.

While Jesse Knight did not spend much of his time in Canada during the construction of the Sugar Factory and the settlement of Raymond he was fortunate in having men like Ephraim P. Ellison of Layton, Utah, as manager of the Knight Sugar Company, for a number of years. Mr. Ellison's exceptional business ability, good judgment, and dependable qualities made him a valuable man. He was always on hand to give his best efforts to the company's interests. Another helpful man was James Ririe of Magrath, who looked after the sheep industry for the Sugar Company. His untiring efforts were of great value to the company in directing the care of some 40,000 sheep in a country of cold winters and changing climate. Ray Knight supervised the cattle interests. R. E. Allen, who was secretary of the Knight Sugar Company, was familiar with the sheep business as well as company affairs, and rendered valuable service in the handling of the company's problems. Mention could be made of many loyal ones in Canada who rallied to the support of the Sugar Company in the raising of sugar beets and in other ways. It takes real pioneers with courage, thrift, and good judgment to cope with such problems as confronted the settlers of Alberta, Canada, but let it be said to the credit of those who have been prudent, that they are prosperous.

Notwithstanding the generosity of the Canadian Government, the able management of Ephraim P. Ellison, Raymond Knight and others and the favorable conditions other-

wise, it seemed impossible to get the farmers to grow sugar beets in sufficient quantity to make the industry profitable.

Shortly after the twelve-year period had expired, therefore, the factory was moved to Cornish, Utah. The effort, however, had not been in vain as after the war, when grain raising, due to drouth and falling prices, proved less profitable, the farmers began to irrigate their lands and clamored for another factory. The Utah-Idaho Sugar Company responded to the appeal, and built a large plant near the site of the first. This was bought out by Vancouver interests and proved so profitable that in 1936 a second factory was built at Picture Butte, Alberta.

The first Church school to be built in Canada was at Raymond, Alberta, now known as the Knight Academy. For further particulars refer to *Encyclopedic History of the Church*, by Andrew Jensen, 1941.

## CHAPTER XI

### KNIGHT INDUSTRIES AND OTHER ENTERPRISES

**T**HOUGH opposed by expert opinion Jesse Knight did not for a moment hesitate in his efforts in the development of his first mine. He had received a mandate from Heaven; that mandate he heeded and that only. It must not be inferred from this event, however, that he received inspiration for all his performances. In most instances he acted on his own initiative and responsibility, and sometimes made mistakes. It was necessary for him as for others, in the great economy of life and eternity, to develop his powers of judgment and action through experience. That mistakes should be made was of minor consideration, although it is not always a simple matter to determine whether or not a mistake has been made.

In the beginning of his career as a man of affairs most of Jesse Knight's ventures were in mining property, but as money accumulated he began to invest in industrial and other enterprises. To secure co-ordination of all his holdings and to place responsibility on the members of his family, he effected the organization of the Knight Investment Company. It so happened that this important organization was completed on the sixty-first anniversary of his birth, September 6, 1906. It was capitalized for \$100,000, distributed into one hundred thousand shares with the par value \$1.00. To each of his living children was given ten thousand shares, while to his wife and himself went the remaining fifty thousand shares. All of Jesse Knight's property, real and personal, was transferred to this holding company, and all future business was transacted through this organization, Jesse Knight directing its interests.



Some eighty corporations were eventually brought within the scope of the Knight Investment Company. To tell the story of all these corporations is probably unnecessary; a number of the important ones have received consideration and will serve as examples of the group.

On May 28, 1910, the Knight Consolidated Power Company was organized with a capital stock of \$2,000,000 divided into 10,000 shares with a par value of \$200 per share. The officers and directors were as follows: President, Jesse Knight; vice president, secretary and treasurer, R. E. Allen; directors, J. W. Knight, W. Lester Mangum, Moroni Smith, Francis M. Lyman, Jr., John P. Cahoon, Melvin M. Miller, David D. Brinton. There were seven plants, six of them located in canyons as follows: two in Mill Creek, two in American Fork, one in Santaquin, and one in Snake Creek; and the seventh at Hail Stone on Provo River. R. E. Allen was general manager, A. P. Merrill, engineer, and Leonard Wilson, consulting engineer. These plants gave service chiefly to various mining and industrial concerns, including Jesse Knight's mines and smelter at Tintic. On October 12, 1912, the Knight Investment Company and other stockholders disposed of these seven plants to the Electric Bond and Share Company. Jesse Knight drew a draft on that company for \$1,892,083.75 of which the amount coming to the Knight Investment company was \$1,033,214. After receiving this amount, he turned to Fred Warnick, secretary of the Power Company, and asked: "How much have I made on the deal." "About \$300,000," answered Fred; whereupon father directed his treasurer to make a check for \$30,000. This was done, the check bearing the date, October 16, 1912 was sent to the Church. The incident served as an illustration of the promptness with which he made his tithing payments.

"Now I am worried," he said after the completion of the deal; "this money will pay all my debts and leave me cash in

the bank; what shall I do with it?" His worries, however, were soon over; in about twenty-four hours he had found another investment and was borrowing more money.

### BONNEVILLE MINING COMPANY

Jesse Knight was ever ready to seize opportunity by the forelock and if she did not put in an appearance he began hunting for her. But opportunity is not always easily recognized. Long experience had made Jesse Knight so keen of vision that he could discover opportunity where other men were blind to her appearance.

Not only was Jesse Knight alert to present opportunities, but he was continually on the watch for those of the future.

As an illustration of this, the organization of the Bonneville Mining Company may be cited. This company commenced its operations in 1910 by securing mining title to a large tract of ground located on the mountainside just east of the present Columbia Steel Plant. Into the mountain a tunnel was driven for a distance of over one mile with the object of striking ore or developing underground water sufficient to justify this investment. Such possibilities seemed rather remote, but father did not let doubt check this undertaking, for he maintained if neither ore nor water was discovered he was doing good by giving employment to many men who had worked for him in his Tintic properties but were now unemployed on account of age or infirmity. He said, "I cannot fail because this employment brings happiness and does good to so many worthy families. While the tunnel work was in progress he began the construction of a high line boulevard between Provo and Springville beautifying it with English walnut trees, grape vines, and a concrete waterway. But he was unable to complete the project as outlined. This splendid undertaking should be carried out, affording a scenic driveway between the two cities and giving work to those who need employment.

Jesse Knight had the vision to hold as an industrial site the very ground now occupied by the present Columbia Steel plant. He would indeed be happy to see this great company now giving employment to so many people. Jesse Knight had visualized many industrial plants located between Provo and Springville where men could have the comforts of a good home environment by living so near to their work. These things he had worked for and discussed many times with others. In 1915 he had contacted eastern manufacturers in regard to establishing a pigiron plant in Utah. He realized Utah had great resources, and was hopeful that the hand of industry would come to develop them.

### KNIGHT WOOLEN MILLS

In June, 1910, Jesse Knight purchased the Provo Woolen Mills, an institution organized June 1, 1869, under the direction of Brigham Young and leading men in Provo, for the purpose of encouraging home industry, giving employment to the people, and making use of the products of the country. With these same worthy objects in view, Jesse Knight, in co-operation with Church interests, continued the operation of the mills for a number of years with little or no profit, but giving employment to some two hundred people.

On July 19, 1918 occurred a disastrous fire, the main building of the woolen mills, a well built four story rock structure, and an adobe building in close proximity being destroyed. Only the smoke stack, one adobe building, and the brick weaving rooms remained standing. The employees, many of whom had worked in the mills all their lives and did not know where other employment could be found, were panic stricken, and pleaded with Uncle Jesse to continue the operation of the mills that they might have employment. His heart was touched by their appeals and he called a meeting of the directors, who decided to construct a new building, make necessary repairs, and resume operation.



It was a great disappointment to him and other local stockholders when Bishop C. W. Nibley gave an option on the Church's stock in Knight Woolen Mills to Charles Ottenheimer, thus changing the stock control and the directing head of this institution and bringing about its ultimate closing.

Though the Woolen Mills was not a very profitable business for its stockholders, Jesse Knight always maintained that so long as he had the say, he did not want to see it shut down as such a step would throw out of employment over two hundred people who were skilled in the work of the mills but not in other occupations. Great suffering would be caused, and the business of the community would be seriously affected.

Many employees will remember the late John Smith and his efficient management of the Knight Mills. When such worthy men and fine institutions pass from our midst, they are indeed missed.

### ELLISON RANCHING COMPANY

The Ellison Ranching Company was organized in 1910. The Ellisons were the prime movers in this organization and were joined by the Knight interests, which acquired a majority of the stock. The company was capitalized for \$1,000,000, divided into ten thousand shares of \$100 each. The corporation property consisted of a number of fine ranches in Nevada, stocked with cattle, sheep, and horses. Under the management of Ephraim P. Ellison the company was highly successful until 1930, when it was adversely affected by the depression and it became necessary to levy an assessment on the stockholders. Unable to pay the assessment some of the largest stockholders lost their holdings. Some time was required to put the company on its feet again, but is now again on the road to prosperity. Morris H. Ellison and his son, Stanley, are managing the company's affairs.

## SPRING CANYON COAL COMPANY

Spring Canyon Coal Company was organized in 1912 by Jesse Knight, giving additional employment to over 200 men. He had acquired 2000 acres of valuable coal lands in Carbon County, principally in Township 13 South, Range 9 East, with some timber lands in Township 12 South, Range 8 East, and also a tippie and Townsite with water rights.

George A. Storrs was given full authority as Mr. Knight's representative, to go ahead and open up the coal property. He began at once with his engineers and construction men to lay the townsite, which was named "Storrs," as father felt this name appropriate on account of the active part taken by his friend.

The coal mine and plant were established at Storrs, Carbon County, Utah. Jesse Knight constructed the branch line from the Denver and Rio Grande Railroad, running up Spring Canyon, leaving the main line near the town of Helper, a divisional point about 119 miles southeast of Salt Lake City. This four-mile branch line was taken over by the Denver and Rio Grande Railway Company soon after it was completed, and that company allowed the same freight rates to apply from Storrs as from Helper.

The town of Storrs was modern, with good substantial houses, constructed of sand stone, with water system, sewerage and other modern conveniences in most of the homes. Good school houses, a store building, a church house and other inviting conditions were there, making the place attractive, where a substantial class of citizens located. Saloons or gambling places were not allowed in the town as Jesse Knight was opposed to all such places of vice.

The company owned the lands and would not sell or lease any of their property for any undesirable purpose.

The coal company began its first shipping in May, 1913,

and soon became a large producer, ranking about fourth in the State's output of coal. The coal was brought down from the mine portal at first, by means of a bucket tram, which did not prove successful. It was later replaced by a gravity tram line, with a modern tippie capable of handling over two thousand tons per day.

The seams varied in thickness from four to fourteen feet. The quality was excellent, being hard bituminous coal with high heat units, lasting well in the furnace and giving off but a small percentage of ash and waste.

The cost of properly opening up and equipping a mine of this capacity was over a million dollars. With the constant improvements in mining methods and new equipment required to keep up to date, the expenditures were extremely high. It was difficult for the company to realize any earnings.

Coal business in Utah is not very attractive as there are so many operating mines, competition so keen, seasons short, and overhead expenses high.

The seams of coal are mined under a well planned system by driving ahead the main haulage-ways so as to allow side entries to be run in opposite directions, bringing all the coal to the main haulage-way. In removing the coal, rooms are formed, by leaving heavy pillars of coal to support the roof. When the working of a coal mine are mapped, it resembles a city cut into blocks. When the entries reach the extreme lines of the property, the coal is then mined by pulling the pillars, commencing at the extreme end from the entries and working backward toward the outside opening of the property and allowing the mine to cave-in as the pillars are drawn.

Coal mining is a hazardous business on account of gas explosions, mine dust, and bad air. In order to overcome such difficulties, expensive equipment is required, such as big air blowers, sprinkling systems, rock dusting machinery, electric battery-lamps, and shot firing systems for blasting



the coal; extra mine inspectors and other safety devices are all necessary to make coal mining safe.

The immense payrolls for labor, supplies and equipment, spent by this industry were and still are a great help to the people of Utah. Those who have the courage to launch out in such business enterprises deserve much praise.

The Knight Investment Company and their associates disposed of their interests in the Spring Canyon Coal Company to James B. Smith and associates of San Francisco, in 1922; they are still operating it.

### BLUE BENCH DISTRICT

In 1913 the settlers of Uintah Valley in eastern Utah organized the Blue Bench Irrigation District No. 1. The district is located on what is known as the Blue Bench in Duchesne County and includes approximately 8,000 acres.

To build an irrigation system and supply water for the district, bonds were issued in the sum of \$155,000. After trying unsuccessfully for several years to make the project self-supporting the landowners in 1916 appealed to Jesse Knight to come to their assistance. The Knight family did not believe the scheme had intrinsic merit and were very much opposed to Mr. Knight's advancing money in the enterprise. But the distress of the district farmers touched his heart and he disregarded all opposition, and advanced money not only for the purchase of the bonds but also to buy the holdings of the farmers. The heavy obligation that had rested on the shoulders of the farmers had now fallen on the broad shoulders of Jesse Knight.

To get something out of his investment he equipped the place for growing alfalfa, and hired men, some of them the former land owners, to do the necessary work. Eventually 3500 acres were brought under cultivation. Ten thousand sheep were bought and a large tract of grazing land in the

Uintah Mountains purchased. In addition grazing permits were secured for more land. On the Blue Bench lands shearing sheds and lambing pens were built, making one of the best equipped sheep ranches in the west. The Uintah Mountains were thus made to serve as a summer range and the Blue Bench land as a winter and spring feeding and lambing place. For several years while the price of sheep, lambs, and wool was high and the canal in fairly good condition, the enterprise practically paid its way. Then came a depression that brought down the price of sheep, lambs and wool. The warping, rotting, and breaking of canal timbers produced leaks, which in turn caused washouts of clay and serious breaks in the canal. With these attendant difficulties to contend with, profits became losses. As the Knight mines were no longer supplying the needed revenue, the sheep had to be disposed of at a low price and the project abandoned.

But while the ranch was still operating under the management of R. E. Allen, Jesse Knight had turned bonds, consisting of \$100,000 worth of Blue Bench Irrigation District No. 1, over to the Brigham Young University as an endowment fund. Until the ranch project was abandoned in 1930, the irrigation district made payments on the interest and principal of these bonds as they fell due.

The Knight Trust and Savings Bank, later the First Security Bank of Utah, was made trustee for the fund and it accumulated until at the present time, September 6, 1940, it has reached the sum, approximately, of cash, \$217,307.82, with an addition of \$41,500 in unredeemed bonds. A part of this sum has recently been borrowed for the building of two University dormitories, the Allen Hall for boys and the Amanda Knight Hall for girls, long needed by the University.

Viewed purely as a financial proposition, the investment in the lands and bonds of Blue Bench District No. 1 was a mistake; but it relieved debt-ridden farmers of a grievous bur-

den, and it served as a basis of a splendid endowment for Brigham Young University, and indirectly has been the means of erecting these two beautiful and commodious dormitories for the school.

Did Jesse Knight make a mistake in his Blue Bench District investment? The answer is left to the reader.

### KNIGHT TRUST AND SAVINGS BANK

In the year 1913, Jesse Knight organized the Knight Trust and Savings Bank, located in a substantial building on the corner of University Avenue and First North streets, Provo, and elegantly furnished with modern and up-to-date facilities.

The capitalization of the bank was \$300,000. It was operated under a conservative plan as to interest rates, which he requested should never be over 8%. This was strictly complied with as long as it was controlled by the Knight interests. On July 25, 1931 it joined the First Security Banking System. During the entire period of its operation it has been under the management of R. E. Allen.

### LAYTON SUGAR COMPANY

In the year 1914 the directors of Knight Sugar Company of Raymond, Alberta, Canada, decided to remove their sugar plant to Utah where beet culture seemed to have greater advantages, and accordingly a committee was selected from the directors to choose a plant site. The committee consisted of Ephraim P. Ellison, LeRoy Eccles and J. William Knight.

After the committee had visited Delta, Riverton, Brigham City, and Layton, they recommended Layton as the most favorable location. A plant site was decided upon, and contracts were entered into with the farmers for their 1915 beet crop.



A contract had been entered into with the Lynch-Cannon Construction company for the removal of the Raymond plant to some place in Utah, but when the Canadian officials learned of the sugar company's intentions of removal, they enjoined the Company from doing so. It then became necessary, in order to take care of the contracts entered into with the farmers at Layton, to make arrangements to fulfill the beet contracts.

A meeting was called of the principal stockholders of the Knight sugar interests, and it was decided to organize the Layton Sugar Company. The E. H. Dyer Construction Company was immediately wired and asked if it could erect a 450-ton sugar plant in time to take care of the 1915 beet crop at Layton. It was indeed a short notice for such a big undertaking, but the negotiations were entered into and successfully carried out in due time to handle that season's crop. Once more men of courage like Uncle Jesse Knight, Ephraim P. Ellison, LeRoy Eccles and others met a great financial responsibility.

It can be said of the Layton Sugar Mill that it has been very successful in its operations, never missing a dividend payment since its first year's operation.

Much credit for the success of the plant is due to the conservative and efficient management of James E. Ellison and his father, the late Ephraim P. Ellison, president of the Company. The factory has been enlarged from time to time until at the present its capacity is over one thousand tons of beets per day. Rich and fertile land surrounds the factory and thrifty farmers give good support to the company.

The Canadian Government finally withdrew its objection to the removal of the Knight Sugar Factory, but not in time to have it moved to Layton as first contemplated. It was necessary, therefore, to secure a site for its erection. Cornish, Utah, was the new site selected. It became neces-

sary for practically the same men who had built the new mill at Layton to finance the construction of the Cornish Sugar Mill.

The David Eccles interests acquired the Cornish Sugar factory soon after its completion, it being located in the territory where they had other sugar interests.

### AMERICAN-COLOMBIAN CORPORATION

Jesse Knight had the vision to see and the courage to do. These characteristics were never better exemplified than in 1917 when he ventured into South America in a tremendous enterprise. Joseph J. Cannon, another bold spirit, with some others had in 1917 secured possession of a great tract of land in the United States of Colombia. There were immense possibilities in the million-acre possession, bordering on and lying to the west of the Magdalena river, but capital would be required to transform these possibilities into realities. Uncle Jesse was appealed to and made the purchase without further investigation.

Hyrum S. Harris, an attorney who spoke the Spanish language, found that the original title to the land lay in a Spanish grant dating back to the sixteenth century that still held good. From H. M. Curran, an American timber forester, father learned that there was on the land an estimated six billion feet of merchantable timber. The soil was very rich and capable of producing a variety of tropical products. Grass grew luxuriantly the year around and was capable of supporting many cattle. In addition the prospects for oil and mineral wealth were very encouraging.

Uncle Jesse ventured. On June 30, 1917, the American-Colombian Corporation was organized with a capitalization of \$100,000, divided into a million shares of the par value of ten cents each, and the new company was listed among the affiliates of the Knight Investment Company.

Joseph J. Cannon retained an interest in the property and became its first manager. The cattle business was the first enterprise undertaken. Native cows were put on the land headed with 28 purebred Hereford bulls imported from the United States to improve the stock. The cattle were leased in small herds to native Colombians—squatters on the land. This method of procedure was adopted to make peace with squatters and to show possession and use of the land. The cattle would feed in the lowlands during the dry season and retreat to higher levels during the rainy season when the rivers overflowed their banks. So dense was the jungle in the highlands and of such rapid growth that constant labor was required to keep the pastures cleared.

W. Lester Mangum, son-in-law of Jesse Knight, went to Colombia in 1918 and again in 1921 in the company's interests, during which time he had acquired a speaking knowledge of the language and had familiarized himself with corporate affairs. He had particularly studied ways and means of strengthening title to the company holdings, which in Latin America, depend almost as much on physical possession and use, as on the abstract of title itself.

Under these circumstances it was but natural for the directors to request Mr. Mangum to return to Colombia late in the fall of 1924 when the company manager was resigning to take employment with one of the large American petroleum companies operating in Colombia.

Up to this time all company cattle had been run on a lease basis with leading squatters on company property, but without any profit to the stockholders. When Mr. Mangum assumed personal management of the property in 1925, he made amicable settlement with the lessees and took over the cattle and pastures for direct company control and management. A German veterinarian and practical cattleman, then in the employment of the company, was put in charge of



livestock operations bringing it to a profitable business. However, after about eighteen months of direct company operations Mr. Mangum was stricken with a severe case of typhoid and the Bogota doctors ordered him back to the United States as soon as he was able to travel.

Shortly thereafter, in 1927, the German manager became interested with some local Americans in a proposed cattle venture of their own, and resigned effective at an early date. Having no one to send from here nor funds to enlarge the business, we sold the cattle and leased the pastures to the German and associates. This venture of theirs ran into partnership difficulties and we got nothing except the first payment and subsequent amounts just sufficient to meet annual tax requirements.

This was the situation when Mr. Jesse H. Knight, son of Raymond Knight and grandson of Uncle Jesse, who was a member of a Washington, D. C., law firm, succeeded in interesting his senior partners in the vast holdings in the United States of Colombia. They sent Jesse to Utah to buy, if possible, a controlling interest in the concern. In this undertaking he was successful, acquiring all the stock held in Utah, constituting the controlling interest, at a reasonable price.

It was always believed by the Knight interests that the American Colombian corporation had great possibilities of success if a sufficient amount of capital had been available to develop its vast resources.

We understand the new interests under the management of young Jesse H. Knight are meeting with success.

### SPRINGVILLE-MAPLETON SUGAR COMPANY

In response to the urgent solicitation of residents of Springville and Mapleton, Utah County, Jesse Knight in 1917, took steps for the organization of the Springville-Mapleton Sugar Company. The company was organized with

a capital stock of \$1,500,000. The original officers and directors were as follows: President, Jesse Knight; first vice president, H. T. Reynolds; second vice president, W. Lester Mangum; secretary and treasurer, K. S. Jordan; directors (in addition to the officers named above), T. N. Taylor, M. O. Packard, Guy Mendenhall, A. M. Knight, Andrew Knudsen, E. M. Snow, John W. Alleman.

The plant was located at Springville, Utah, and ran successfully under the management of W. Lester Mangum for a number of years, after which in 1924, the controlling interest was taken over by H. T. Reynolds and associates, and later acquired by the Utah-Idaho Sugar Company.

### TINTIC DRAIN TUNNEL

The Tintic Drain Tunnel company was incorporated September 19, 1917. The purpose of the tunnel, as set forth in a circular soliciting stock subscriptions, was to "launch a new epoch in the mining industry of the famous Tintic District; make possible deep mining by un-watering the whole southern region, thus indirectly adding millions of dollars of wealth to the State of Utah and directly making money for the company."

The capital stock of the company was divided in 3,000,000 shares of the par value of five cents each, with 1,755,171 shares outstanding and 1,244,899 shares in the treasury.

As contemplated by Mr. Knight the tunnel would extend into the mountain about five miles, draining what was known as the Diamond Mining District around Silver City, making possible the operation of the mines which had been closed down on account of excessive water. He had also in mind the use of the tunnel water to irrigate the gardens of miners working in the various Knight properties. He had implicit faith in this venture, and if he had been able to complete the tunnel, his faith might have been justified by the

results; but after running a well-constructed tunnel with a concrete water-way into the mountain a mile and one-eighth, the project through lack of funds was not completed. To show the high integrity of Uncle Jesse, it should be stated that when it was found that through lack of funds the work could not go forward as contemplated, he personally bought back the stock that he had induced people to buy. It can also be said that whenever the company was needing money he bought stock at one dollar a share as long as he was able to do so.

At no time in his career could Jesse Knight be placed in the class of the idle rich. He was a strong believer in the doctrine of work, and exemplified it throughout his life. Fearful lest his children should be tempted, if he left them much money or unencumbered property; to fall into habits of idleness, he adopted the policy of running into debt in establishing industries or big enterprises so that his heirs would have property, but so encumbered that they would be forced to work for a long time to free the property from debt and put it on a paying basis.

This philosophy was one of the reasons for the purchase by the Knight Investment Company of 10,000 acres of land in Elberta, Utah. The acres had rich, deep soil, and a good part of it had come under an irrigation project established by a Colorado concern, providing for the conversion of Mona Lake into a reservoir for the storing of water. The land had been mortgaged to build the reservoir dam and construct the canal system. Some of the people had been unable to pay their mortgage installments and the company had incurred a heavy indebtedness in litigation with Goshen over the ownership of the water. The case in court was decided in favor of Goshen, giving that town the greater part of the water the Elberta people thought they owned and had been using in irrigating their orchards and crops. This decision brought disaster to



the Elberta people and greatly discouraged them, some to the extent of leaving their homes.

Under these conditions one, Louis Thompson, succeeded under receivership and tax sales, in acquiring possession of practically all of the old company's holdings. He then in a professional promoter's clever way, succeeded in interesting Jesse Knight in the project. Uncle Jesse was impressed with the richness of the soil and the possibilities of development of the region through the use of new capital, and decided to buy. In this decision he was strongly opposed by the members of his family and by his attorney, who pointed out the involvement and insecurity of the title to the property.

In spite of these objections, Mr. Knight went ahead, and in 1920 completed the deal. It now appeared, to use an expression he might have used in his younger days before his conversion, that he had "overplayed his hand." The Knight mines were no longer sending forth streams of revenue, and the depression had had a similar effect on many of his industrial companies.

His demise occurred in 1921. After his death the Knight Investment Company, through lack of funds to do what Uncle Jesse had planned to do, had to sacrifice the property.

## CHAPTER XII

### SAVING THE CREDIT OF THE CHURCH

**I**N Chapter VIII is related a conversation between father and myself which took place early in the spring of 1896 before ore was discovered in the Humbug mine. In this conversation he predicted that we should some day have all the money we wanted, and should save the credit of the Church. I disagreed with him at the time, but to show how literally his words were fulfilled I am quoting, in this chapter, with the consent of the writers, a number of letters pertaining to the fulfillment, which took place in the same year in which the prediction was made, and while I was filling a mission in Great Britain. It was not until after father's death in 1921 that I learned of the events which fulfilled his statement to me, and not until 1930, when I began searching for data about father's life, that I found the definite information pertaining thereto. The following letters tell the story. The first was written April 2, 1930 by me to my mother:

Dear Mother:

In the spring of 1896, just prior to discovering ore in the Humbug mine, father said to me one day as we were walking up the mountainside that he felt sure that he was going to find ore in the ground and we would have all the money we wanted and that some day we would save the credit of the Church.

This remark did not meet with my judgment at that time and I had some little argument with father about it, saying that he did not know how much we would want, nor did it look possible for us to save the credit of the Church when it was owing a million dollars or more. Our own ranch was mortgaged and we did not know how to meet that obligation. But notwithstanding this, father said he hoped I would remember what he said; he said he did not wish to quarrel or argue with me about it and only wanted me to remember what he had said.

Soon after this, however, ore was discovered in the Humbug mine, in the year 1896. I have been unable to find the date of the first shipment, but the second lot shipped October 24, 1896, brought a net return of \$11,189.05. The shipment, which was very high grade, assayed as follows:

Gold, 3.80 ounces; silver, 175.10 ounces; lead, 34.0%.

Money accumulated very rapidly; and as I had heard father say that he had received a letter from President Woodruff at a certain time regarding help given the Church to save its credit, Leon Newren and I put in part of a day trying to find among the old papers this letter from President Woodruff to father, but we were unable to find it. I had just left the building after the search when I met President Joseph B. Keeler on the street, who said to me before I had time to tell him what was on my mind, that he wished to tell me the details about father making a certain loan to the Church; and strange as it may seem, his story, which he subsequently wrote in the form of a letter, answered the very question that was in my mind, and which I had hoped would be answered in the letter from President Woodruff, for which we had searched. I am enclosing you herewith copy of the letter from President Keeler which goes to confirm very positively the statement which father made to me about saving the credit of the Church.

Your son,

(signed) J. Wm. Knight.

Here is the letter from President Keeler:

President J. Wm. Knight  
Provo, Utah

March 31, 1930

My Dear Brother Knight:

I was very much interested in our conversation in regard to an unusual occurrence that transpired November 22 and 23, 1896, in which your father, President Woodruff, Trustee-in-Trust for the Church, and myself participated. The details of the event, which I here briefly relate, originated in a request made by President Wilford Woodruff at a Special Priesthood Meeting following the general October semi-annual Conference of the above named year. As you know such meetings are composed of General Authorities of the Church, Presidencies of Stakes, Bishops of Wards, and other officials. At that time



I was Bishop of the Fourth Ward, Provo, and your father and his family resided there.

In the Priesthood meeting above noted, many topics were presented, discussed and disposed of in the usual way. Just before adjournment, however, President Woodruff arose and made a special request, namely: that when the Bishops present returned to their respective wards they would visit members who were possessed of means and who might be able to lend money to the Church for a short period, in any sum large or small, on which interest would be paid as well as the principal. He explained that the Church was in very straightened circumstances financially. This condition was brought about in part, he said, on account of the Federal Government confiscating Church property and through other oppressing anti-Mormon laws passed by Congress by which the peace of the people had been greatly disturbed, property of the Church wasted, and the industries of the then Territory depressed and hindered. He presented this matter, he said, because right now there were some very pressing demands on the Trustee-in-Trust, and the credit of the Church was at stake.

This particular request went entirely out of my mind until the afternoon of Sunday, November 22, 1896. I was returning home from our Tabernacle services; and when within a short distance of my home a voice said to me—a voice as audible as that of a person — “Jesse Knight will lend the Church \$10,000.00.” That was all. Then it was that I distinctly remembered the remarks of President Woodruff bearing on this subject. I immediately changed my course and went to the home of “Uncle Jesse,” and found him in his parlor reading. After a few preliminary greetings, I rehearsed to him what had transpired in the meeting, and what President Woodruff had said about the Church being financially embarrassed. But before I could ask him whether he would make the loan, he said instantly, “Yes, I’ll lend the Church \$10,000.00 and I’ll see the Cashier this afternoon and have a check ready for you tomorrow morning, and you may take it down to Salt Lake.” That was at a time when there was but one train a day to Salt Lake. So, early in the morning, he met me at the station and handed me an envelope containing a check.

As it happened, President Woodruff, with his counsellors, George Q. Cannon and Joseph F. Smith, and several of the Twelve were present in the President’s office when I arrived.

After viewing the contents of the letter, President Woodruff was very much pleased; and it appeared to me that a great weight was lifted off his mind. At the request of President Woodruff, I spent several hours there and took lunch in the office with him and several of the brethren.

A letter was formulated to Brother Knight and was given to me to hand to him. When I arrived at Provo he was at the depot to meet me. I did not know the full contents of President Woodruff's letter, but Brother Knight remarked to me a few days later that President Woodruff had said that the check was the means of saving the credit of the Church. Brother Knight also remarked to me some months later that that was one of the best loans he had ever made.

Very sincerely your brother,  
(signed) Joseph B. Keeler

The letter from President Woodruff was subsequently found. Here it is:

Office of  
THE FIRST PRESIDENCY  
of the  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
Box B

Elder Jesse Knight,  
Provo,

Dear Brother:

I am just in receipt of your check for \$7000. per hand of Bishop Keeler, which makes \$10,000 in all which you have kindly advanced to me as trustee-in-trust for the Church. I feel that this kindly act on your part is in answer to my prayers to the Lord to open some door of relief whereby we may be enabled to meet pressing demands upon us. I feel very thankful to you, and feel with every sentiment of my heart to say, God bless you and prosper you.

With kind regards,  
Your Brother.  
Wilford Woodruff.

P. S. My note in your favor for \$10,000, at 8 percent is hereby enclosed.

This note was subsequently paid in full.

On another occasion, Heber J. Grant, at the time a member of the Quorum of Twelve Apostles, asked Uncle Jesse for \$5000 to assist a number of brethren who had become financially involved. Father at first declined to advance any money, feeling that it was a private venture on the part of the men involved and their responsibility, not his; whereupon Elder Grant mentioned asking another brother to pray about his contribution when he declined to give the amount asked for. "Why didn't you ask me to pray about it?" Jesse asked. "Because you refused altogether to do anything," replied Brother Grant. Thereupon Uncle Jesse declared he believed in prayer and would go home and pray about it. He did so and stated that before he got up from his knees he felt impressed to double the amount asked for. The next morning he again prayed about the matter and received the same impression, and immediately sent his check for \$10,000, Reed Smoot joining in sending his check for \$1,000.

When next Uncle Jesse met Apostle Grant, he remarked with a smile. "When you ask me for another contribution, I'll pay it without stopping to pray."

That the contributions were gratefully received is evidenced by the following telegram sent September 3, 1898, to Uncle Jesse and Reed Smoot:

Salt Lake. September 3rd, 1898.

To Jesse Knight and Reed Smoot,  
Provo.

God bless you and yours forever. May you and all your loved ones have a great abundance of peace, prosperity and happiness in this life and may you all enjoy an eternity of bliss in the life to come is the profound and heartfelt prayer of your brethren in the Gospel.

LORENZO SNOW,  
JOSEPH F. SMITH,  
HEBER J. GRANT.

At a later date J. William Knight received a letter from



President Heber J. Grant again referring to the incident mentioned above. Here is the letter:

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS  
Heber J. Grant, President  
SALT LAKE CITY, UTAH

February 15, 1923.

Elder J. William Knight,  
Provo, Utah.

My dear Brother Knight:

One of the most remarkable and wonderful things, to my mind that ever happened to my life was when your father sent me \$10,000 to assist in saving the honor and good names of President Joseph F. Smith, Francis M. Lyman and Abram H. Cannon, in connection with the Utah Loan & Trust Company of Ogden. Brother Reed Smoot sent \$1000.00 the same day.

Yesterday I ran across the enclosed letter, which, as I remember it, is a copy of a telegram sent the day the \$10,000.00 check came. I remember that President Snow said: "Heber, write as strong a telegram of thanks as you know how to write and we will sign it." President George Q. Cannon was out of the office at the time. The enclosed copy, I think, was made by Brother George D. Pyper before I sent the telegram. When Brother Snow read the telegram, he said: "You certainly are giving them a rich blessing, and we are delighted to sign the telegram."

It is a little remarkable that since this telegram was sent, that Joseph F. Smith should have succeeded Lorenzo Snow as the President of the Church, and that I should have succeeded Brother Joseph F. Smith.

Thinking that you would like to have the original copy made in my office of the telegram which was forwarded to your father. I have pleasure in enclosing it herewith.

Sincerely your friend and brother,

Heber J. Grant.

HJG\*A  
Enc.

## CHAPTER XIII

### A FRIEND OF BRIGHAM YOUNG UNIVERSITY

UNDER the pioneer environment of Jesse Knight's youth, the opportunities for scholastic training were very meagre, but in the rough experiences of life he had ample opportunity for acquiring a sound, practical education. His days of freighting to Montana, crossing the plains for Latter-day Saint immigrants, logging in the canyons, and working on the grade of the incoming Union Pacific Railroad developed character and self-reliance; he learned in his youth to bear the weight of so many heavy burdens that in later life, when responsibilities of tremendous weight fell on his shoulders, he was strong enough not to be crushed by them.

So it may be said of Uncle Jesse that he was a self-made man, but not an arrogant and self-important one; he ever remained humble. He was far removed from the self-made man of whom it was said that he fell down and worshipped his maker.

Though lacking in the education of the schools, he nevertheless appreciated its value, and sought to give his children all the advantages thereof. He was especially appreciative of the Brigham Young Academy (University). He learned to love the school and its great presidents, Karl G. Maeser and George H. Brimhall for what the school and these leaders had done for his children, and was doing for others.

When the opportunity came he was glad to be of service to the school, both as a generous contributor to its finances and an active member of the Board of Trustees.

Jesse Knight's first substantial contribution to the University came in 1898 when he became one of ten, each of

whom contributed \$1,000 for the erection of the College building. Two other members of the group of ten were his daughter, Amanda Inez, and his son, Jesse William.

During the absence of President Benjamin Cluff on an exploring expedition in South America, acting president, George H. Brimhall, asked the Board at a session held May 14, 1901, for the erection of a training school building with a gymnasium on the upper floor. Jesse Knight, who had become a member of the Board, volunteered a contribution of \$15,000 to the structure. With this generous offer as a beginning the Board authorized the erection of the building.

But Uncle Jesse's efforts did not stop here; he used his influence to induce others to make contributions. Among his mining associates was David Evans, of Salt Lake City. Up to this time Mr. Evans had held only a minority interest in their ventures; but as he had now become "pretty well-to-do," he suggested that he should like a half interest when Mr. Knight should find something "sure". Uncle Jesse conceived the idea that a contribution to the training school building would be a good investment—a "sure thing". He accordingly called Mr. Evans on the telephone, and invited him to come to Provo as he had a proposition he could recommend, and considered it the best investment they could ever make. Mr. Evans came down quite excited over what this new venture was to be. When seated in Mr. Knight's office, he listened eagerly for the details of what he expected to be a new mining venture. On being told that father would like him to contribute \$5000 to erect a training school building for the B. Y. U. in which the two would share on a fifty-fifty basis, Mr. Evans seemed to be quite shocked, but after deliberating on the matter for a while, he reached into his pocket for his check book, and said, "Jesse, I'm going to call your bluff; here is my check for \$5,000." Jesse was not long in covering Mr. Evans' \$5,000 with his own check. After the building had been completed, Mr. Evans was invited, in acknowledgment



of his fine contribution, to address the student body. He related the circumstances attending his contribution, and turning to Mr. Knight, who was on the stand, said, "Uncle Jesse, I release you from the guarantee you made in regard to this contribution. I acknowledge it to be the best investment I ever made."

This speech brought a great ovation from the student body.

The Maeser Memorial building, the first structure on University Hill, was erected by the B. Y. U. Alumni Association, of which Uncle Jesse had been made an honorary member. Founder's Day, 1909, witnessed the ceremonial laying of the cornerstone. The building was completed and ready for use at the fall term in 1911.

The cost of the building was \$130,000. Of this amount \$65,000 had been contributed by the Knight family, divided as follows: Jesse and Amanda Knight, \$41,000; O. Raymond and Lottie H. Knight, \$5,000; J. William and Jennie B. Knight, \$6,000; R. Eugene and Inez K. Allen, \$5,000; W. Lester and Jennie K. Mangum, \$5,000, and Iona Knight, \$3,000; \$5,000 by L. Holbrook, and \$45,000 by other members of the Alumni Association. In January, 1916, there still remained an indebtedness of over \$15,000. Jesse Knight came to the rescue by purchasing at par \$20,000 worth of Blue Bench Irrigation District No. 1 bonds owned by the school, \$15,000 of the amount going to pay the Alumni indebtedness and the remainder, other obligations of the school. These bonds had come to the University from the sale of business property to Jesse Knight. The property sold was a part of the Brigham Young endowment to the Academy.

At a meeting of the Board of Trustees held at Salt Lake City, September 22, 1914, Jesse Knight submitted to the Board a document offering to make the endowment to the Brigham Young University of one hundred thousand dollars

in bonds of the Blue Bench Irrigation District No. 1. The purpose of the endowment is set forth in the document to be the furthering of the work of the University in promoting higher education and inculcating the principles and doctrines of the Church of Jesus Christ of Latter-day Saints among its students and to aid the University in enlarging its sphere of action and increase its efficiency in carrying on this work.

Trustee Richard W. Young offered the following resolution:

Resolved, that we accept with sincere thanks and profound gratitude the proposed gift of Trustee Jesse Knight on the terms and conditions of the instrument as read, and that the President and Secretary of this Board be authorized to attach their names accepting this gift for and in behalf of the Board.

The resolution was unanimously adopted.

At the present time, September 6, 1940, the principal and accrued interest of the endowment is \$217,307.82 in cash with an addition of \$41,500 in unredeemed bonds.

My father was intensely happy in making this contribution. He believed that the surest way to express love for God was by doing good to God's children. His family was in hearty accord with him in this gift for they all saw in it a means of rendering service to coming generations. In his last days father earnestly requested his family to see to it that even if these bonds should decrease in value they should be honored at face value and the interest paid as it fell due. This injunction the Knight family observed so long as they had the means, even though great sacrifices had to be made by them in doing so.

It was the hope of father and of his family that the making of this endowment might be an incentive to other men of means to do likewise, for they would be made happy in

knowing that their power for doing good continued through the generations to come.

At a session of the Board of Trustees held April 16, 1904, the need for a blacksmith shop was expressed. This harmonized with the views of Uncle Jesse and he proffered to erect the needed building. It was built the same year on the south side of the street opposite the University block. On January 21, 1905, President Brimhall reported that nine men had each donated a forge to the new shop.

In 1907 Uncle Jesse deeded to the Brigham Young University a tract of 500 acres of land on Provo Bench. The Board of Trustees of the University, at a session held October 12 of that year, voted a testimonial to the Knight family for the gift.

At a later date forty acres in addition were given by the same donor. Water for the Provo Bench land was secured by the University from the Provo Reservoir Company.



## CHAPTER XIV

### CLOSE OF STEWARDSHIP

**T**HE earthly stewardship of Jesse Knight came to a close at his home in Provo on March 14, 1921. This from the Salt Lake Tribune:

“‘Uncle’ Jesse Knight is dead. The beloved pioneer, mining magnate, builder and philanthropist passed away at his home in Provo at 7:40 Monday morning, as the result of a stroke of paralysis, which he suffered a month ago. He had been unconscious since 4 o’clock Sunday morning. The immediate members of the family were present when death came.

“The funeral services were held at the Provo Stake Tabernacle March 16. His friends were so numerous that many were unable to gain admission. Among those present were President Heber J. Grant, Anthony W. Ivins and many other church officials; also State, County and municipal officers, business associates, mining men and hosts of friends. The deeds and achievements of the pioneer and friend of mankind received warm eulogy from all the speakers.”

A few of the many tributes paid to Jesse Knight follow:

From David A. Smith:

“To Uncle Jesse Knight, Mormonism was more than a name. It was a spirit and a life. It was more than an organization. It was associated with vision and effort. It was co-operative, not competitive service. With him it transmitted kindly desires into helpful deeds and turned dreams into accomplished facts. It was a training school of usefulness where personal gain was subordinated to public good. He viewed service as a privilege to be sought, not as a burden to be

avoided. He never side-stepped a responsibility, or passed the 'buck' to the other fellow. To him life was an investment that must hold dividends that are better than dollars and that are not measured in terms of commerce; community prosperity was more than personal profit. He never knocked a good thing, nor praised a bad thing. His city was the best in the country and his country the best in the world. He worked hard, played square and gave with a smile. He had an eye for a neighbor's need, a hand trained to help, a foot used to the paths of helpfulness and mercy, and a heart for true men, good women and little children."

From John S. Smith, a close business associate:

"Many a time have I marveled at his wonderful knowledge of God's great out-of-doors. Jesse Knight was great because he had a wonderful vision, greater and a broader vision by far than is vouchsafed to the average man. He recognized the truth of the statement that the real value of anything is not in what it will yield but in 'Is it right?' For this reason some have misunderstood him. He had no desire to accumulate a great amount of wealth, but rather to use wealth for the benefit of his fellow men. He was very democratic in his ideals."

The following is quoted from a letter to J. W. Knight from Senator William H. King in Washington.

"As you know I regarded Jesse Knight as one of the great men of the State and had for him a very deep affection. He was a man of fine character, of strong convictions and of an earnest purpose to aid in promoting the interests of the State. I wish there were more men like him in the world. If that were the case, many of the hard places would be smoothed and many hearts would be glad.

"Your mother was a true companion to your father. She was a complement to him in every way, and hand in hand they journeyed through life accomplishing good and

contributing to the happiness and welfare of thousands. I shall not forget the last visit I paid your mother. You were present. She had great courage and looked with no fear upon the approach of death.

"She and your father left a rich inheritance to you and to the rest of their children."

President George H. Brimhall of the Brigham Young University:

"President Brigham Young, President A. O. Smoot and President Jesse Knight were the three great fathers of Brigham Young University. Jesse Knight has written his name in brick, in mortar, in stone, in brass, in timber and with the students and faculty of the university. May God bless his memory."

Honorable W. W. Armstrong, president of the National Copper Bank and a business associate of Mr. Knight:

"Jesse Knight was full of years and full of honor and was a great and good man. He has left his life as a heritage to us. He was a man who carried his righteousness into his daily life. He was an inspiration and a great man. He was an empire builder. He took wealth from the earth that it might help his fellow man. From Alberta to South America he led the water out of the streams to make the desert blossom. I never was with him but that I felt uplifted and wanted to emulate his beautiful example."

The following is an extract from resolutions adopted by the Utah Chapter, American Mining Congress:

"Resolved, by the Utah Chapter, American Mining Congress, that we hereby express our recognition of the fact that the State of Utah and the mining industry of the entire West have sustained a grievous loss through the death of Jesse Knight, and that the members of this organization in particular feel themselves personally bereaved through the death



of an associate whose high standards of honor and duty, whose wise counsel and whose friendly companionship had endeared him to them in unusual degree.”

The following is an extract from resolutions adopted by Brigham Young University:

“Uncle Jesse Knight has indeed been our patron saint, generous with his means when the school was in dire financial need.

His testimony of the Gospel borne many times to our students has buoyed and strengthened our testimonies.

We are grateful beyond expression for all of these blessings, but we are even more grateful that the current of his life has passed into ours, that into our lives were transfused some of his geniality, faith, courage, fearlessness for the right, and determination to succeed no matter how great the difficulties. His kindly and unique humor brought a brightness into our lives and was often a forceful weapon for driving home a truth.”

From the pen of Alfred Osmond:

### “UNCLE JESSE”

As humble as a little child,  
As loyal as the soul of truth,  
As guileless as an infant's smile,  
His kindly life inspired the youth  
To gaze beyond the clouds of doubt  
That shroud the streaming rays of light.  
I never knew a whiter scout  
Than our dear Uncle Jesse Knight.

No wrong that he could clearly see  
Was cherished in his noble heart.  
His life has always been to me  
A self-illuminated kind of chart.  
He took the stand that honor pays  
And wrong could never be the right.  
There was no parting of the ways  
With our dear Uncle Jesse Knight.

I loved him with a kind of love  
That human lips cannot express.  
All petty faults he lived above—  
I dare not even now confess  
The loss I felt when, far away,  
I heard his soul had ta'en its flight,  
And even now I cannot say,  
"Farewell, my dear friend, Jesse Knight."

I see once more his kindly face;  
Again I hear his broken voice.  
With loving hand I fondly trace  
His words that made my heart rejoice.  
Again I say, without a doubt,  
In every clash of wrong and right,  
I never knew a whiter scout  
Than our dear Uncle Jesse Knight.

## CHAPTER XV

### FINAL TESTIMONIALS

**A**LICE LOUISE REYNOLDS, a life long friend and associate of the Knight family, wrote after father's death, a testimonial of his character and good works for the *White and Blue*, Brigham Young University. I submit them here:

"He went down as when a lordly cedar, green with boughs, goes down with a great shout upon the hills, and leaves a lonesome place against the sky."

These lines, dedicated to another, in a measure express the sense of loss felt by the students and faculty of the Brigham Young University. We know we shall not soon look on his like again. Yet all our past is made to glow, as glows the sunset in a purple sky, because, forsooth, we knew him.

Uncle Jesse was always with us, on the bleachers, in the "gym." He came when we were given our degrees, and shared with us the festive board. It is only a few weeks since he attended a dinner given to Edgar A. Guest, and not many days since he was the most interested spectator of the first league game in basket ball.

Jesse Knight came to Provo in 1890, that his children might be educated in the Brigham Young University. In the thirty-odd years that have elapsed since his coming, he has seen his children and his grandchildren in every department of the school from the kindergarten to the college. That he appreciated the environment under which his children were placed, he has abundantly testified to on many occasions.

His official connection with the school began May 7, 1901, at which time he accepted a place on the board of trustees; ten years later he became the Vice President of the board, a position held by him at the time of his death. He also served many years as chairman of the executive committee of the board.

He has been a father to the institution in every sense of the word, providing for it most generously, even before the days of his official connection with the school.



Eight buildings comprise the present school plant; to the erection of four of these buildings, Uncle Jesse contributed most generously, having been almost the sole contributor to some of them. Every student, raising his eyes to Timpanogos, as he climbs the hill to the Maeser Memorial, or casting his eyes back on the placid waters of Utah Lake, is deeply indebted to Vice President Knight for much of the ground that forms the campus on Temple Hill. In this gift his wife and children have joined him, thereby earning for themselves the eternal gratitude of all who have been partakers; and shall be partakers of their generous gift in the days that are to come.

Among hundreds of heartfelt and eloquent tributes paid Karl G. Maeser, the tribute of Uncle Jesse stands out in bold relief. It was on the occasion of Dr. Maeser's last visit to Provo. Uncle Jesse, who was at the dinner given in Karl G. Maeser's honor, said, "Brother Maeser, I want to thank you for the spirit you imparted to my children. To me you seem the purest and most Christ-like man that I have ever known." These were not his exact words, for no other person ever said anything exactly as Uncle Jesse said it, the substance only is given. To this sentiment of gratitude he added the tribute of his tears, a tribute surpassing the eloquence of words.

Of the many characteristics that have singled Uncle Jesse out, and placed him apart from other men, none is more pronounced than his desire to help others. This trait in his character came to the fore when the Knight Woolen Mills were burned. News reached him of the unfortunate occurrence while he was in Yellowstone Park. He did not exclaim as many would have done, that the Knight Investment Company had suffered a great loss; his first exclamation was one of sorrow and solicitude for the many who would be thrown out of work because of the fire.

All of Vice President Knight's investments were pitched to this high purpose; and if he helped himself he did it in a strenuous effort to help others. Nor was his help confined to the large groups he aided in factories and on farms only; in the archives of the generous and the just can be found the names of those he has assisted in his own sweet silent manner. On this roll may be found the names of many students given work during the summer months that they might continue their education in the winter; and of as many more provided

scholarships, covering their tuition, that they might attend school in the winter.

Humility coupled with an abiding faith was another of Uncle Jesse's marked characteristics. After furnishing nearly all the money either by direct gift or purchase, for the erection of the Training School building, he very reluctantly consented to assist in breaking the ground for the building. When at last he did take the shovel in his hand to break the sod, he cautioned the students not to be misled by his action, "President Brimhall," he insisted, was the man to whom honor was due. "He," said Uncle Jesse, "gives his all for your sake, I have only given you part of what the Lord has given me."

On more than one occasion he has been heard to plead with the students not to applaud him as he entered college hall; said he, "If you do not know that I do not deserve that applause, I know that I do not deserve it."

Uncle Jesse frequently addressed the students; and while he manifested a good deal of timidity whenever he spoke, yet those who knew him always listened to his words with rapt attention; for well they knew that somewhere in his pointed, brief remarks, he would drop a nugget of wisdom, or give voice to something clothed in humor both rich and rare.

Uncle Jesse was the soul of sincerity; in all my acquaintance with people I have never known a more sincere person; and just as he was sincere himself, he deplored the lack of sincerity in others.

As a friend he could have no superior; he was to all who knew him the truest and best of friends.

On one occasion I heard Uncle Jesse say that he might have built the Maeser Memorial alone; but he felt that such an act would not be proper, for said he, every student who has ever fallen under the wonderful influence of Karl G. Maeser has a right, as much as I, to contribute to the building of a memorial in his honor.

Our friend and benefactor was a unique character. All the meaning that can be forced into the word, unique, comes into play, when used on his behalf. He neither thought, acted nor spoke as other men think, act or speak. He was kind as other kind men are kind, only more kind; he was generous as other generous men are generous, only more generous; so we might continue through the long list of virtues that combined to make the man.

His vision was of big things; and his actions harmonized with his vision.

Those of us who have been connected with the Brigham Young University for a rather extended period of time, are convinced that a special providence has its destiny in hand. It has received from the bounteous hand of a beneficent creator many blessings rich and rare; yet in counting its many blessings it places the Love and Devoted Friendship of Uncle Jesse Knight among its first and greatest.

### MY OWN TESTIMONIAL

In writing this sketch of my father's life many memories, reflections of the past, have come to me and I only wish that I had the language to more fully convey his real soul and character to others.

It has been over forty years since some of the most important events of his life began. We are sometimes so close to the realities of great men's lives that we do not comprehend their value until they are taken from us.

I hope my simple effort in writing a story of his life may have called to mind, in the friends and admirers of Jesse Knight, some of the valuable lessons of his life.

He came forth with a new idea, an unselfish plan of doing good to others by providing ways and means whereby people could help themselves. I can truthfully say that he was the most unselfish person I have ever known. It is easy for me to believe that the Lord trusted and guided his mind and hand in many of the things he did.

If men of science and material advancement have the guiding influence of God, they are sure to succeed, for God is the author of all truth. It is by the power of the Holy Ghost that we may know the truth of all things. Should we not then adjust our lives, prepare our minds, and ponder in our hearts the things we wish to accomplish, so that God, our Heavenly



Father, may find us prepared to receive His divine messages, and help us advance properly. I believe father received more joy and satisfaction through recognizing God as his guide than he could have received in any other way.

J. WM. KNIGHT.

## *Family Biographies*

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### AMANDA McEWAN KNIGHT

**A**UNT AMANDA KNIGHT, as she was generally known in her later years, had the blessed privilege of being reared by pioneer parents, and among a large number of children, where it was necessary to struggle hard and share justly with one another. She learned early in life the value of thrift and industry, as well as economy in every way, so that she acquired a keen sense of the value of material things. As her pioneer parents were devoted to religion she also acquired an abiding faith in the Gospel of Christ. She had deep affection for her parents and brothers and sisters.

Her parents and family were gifted in dramatic art, well trained in the domestic duties of the home, and cultured in manners. With this rich heritage, mother went forward with hope and courage, guided by a true Christian spirit. Doing good was her motto.

Her life radiated happiness and uplift to her family and those around her; many were blessed by her kindly hand, which reached out in various directions to give assistance privately, as well as publicly. Her means were devoted to high purposes, mainly helping, through the organizations of her Church.

Being an officer of the Relief Society for many years, she responded to the call in helping to erect meeting houses, relief halls, and in a liberal way contributed to care for the needy. She was a great friend of the Brigham Young University, having contributed Raymond Park, now a part of the holdings of the school on University Hill. She joined her

husband and family in generously giving sums of money for the erection of useful buildings for that institution. Many deserving students received scholarships from her, which made it possible for them to continue their education, a blessing to them and a joy to her.

Mother had a delightful sense of humor, loved good company and kept an open home for her family and friends to enjoy. Her heart was filled with genuine affection for humanity in its broadest sense.

She made the girls who worked in her home feel that they were a part of the family. They all respected her highly for the considerations and motherly advice she gave them.

Miss Sena Christensen was one of the girls who, over a period of time, gave much valuable help to our mother and family. We all felt happy when mother remembered Sena in her will for efficient, faithful and loyal service rendered.

The following are a few of the many sentiments expressed to Amanda M. Knight on her 80th birthday, November 13, 1929, at a reception given by the Brigham Young University women at the home of President and Mrs. Franklin S. Harris:

To my very dear friend, Sister Amanda Knight, with my very sincere wishes for all good, the remainder of her useful and beautiful life.

With love,  
Augusta W. Grant.

To my dear long-time friend, Amanda M. Knight, one of the heroines of earth and the queens of heaven. May you leave this heritage to your gifted family, as brightly preserved as your life struggles deserves.

Lovingly,  
Susa Young Gates.

Dear Sister Knight:

I am glad of this opportunity of telling you what an inspiration you have been to me the eight years I have known you.





AMANDA M. KNIGHT





Your high ideals, your optimism, your dignity of character, enhanced by your excellent taste and sportsmanship have made a combination that few people possess.

Accept my congratulations on this anniversary of your birth and may you enjoy many, many more.

Estelle S. Harris.

Dear Sister Knight:

I do appreciate the privilege of being numbered among your friends. Your sincerity, your courage, your charity, your generosity, your cheerfulness and your faith is an example of the true values of life. For more than three score years and ten your life has been an inspiration to all who have been fortunate enough to come under the influence of your personality. May you have just as many returns of your birthday as you desire.

Your sincere friend,

Eunice S. Harris.

To the Dearest Mother In the World:

With every passing day I know that I appreciate my mother more. I have always been proud of her, but never more proud than I am today.

One of my greatest desires is that I may grow older as graciously as she has done.

My mother is truly beautiful, she has beauty of character as well as mental, spiritual, and physical beauty. Many have been attracted by her charm, but none more benefited than her own children.

Whatever may be our success or our children's the reward must be linked back to our Mother. It is wonderful to have a mother who understands and appreciates you as my mother does.

There isn't anything that I can say that will express better what I feel, than these three short words so often used, but never more keenly felt:

I love her, I love her, I love her, and may

God bless her,

Inez.

To you, mother dear, my love and gratitude increaseth with each passing year. I am glad God permitted me to come to your home to live. I am proud that you are my mother, and in appreciation, it is my desire to prove myself worthy of the love and devotion that has been mine to share.



Your wisdom is ever revealing itself and it will continue not only to guide your children, but likewise your grandchildren.

I love you with all my heart and may God continue to bless you.

Devotedly, Jennie.

Dear Sister Knight:

Forever those who love the Brigham Young University will be obligated and deeply grateful to you, for we know that you supported your husband in his large gifts, interest and constant work for the institution. Those of us who have had the privilege, over rather a long period, of meeting you day by day, know of your womanly qualities and of the high standards of your life. Some of us think of you as contributing richly to our lighter moments. I shall always think of you as one of the best story tellers that it has ever been my good fortune to listen to in social gatherings. All the blessings that have come to you in life, we feel you have richly deserved, and we trust that you will continue to be blessed, for there is no gift that you and your revered husband have made to the communities in which you have lived that in any way equals the gift of your fine family of sons and daughters.

Alice Reynolds.

Dear Sister Knight:

Of all the wonderful children it has been my good fortune to teach there are none who have given me more satisfaction than your grandchildren—splendid young people now, who are living up to the high ideals and standards of “noble Brother and Sister Knight.”

For your own dear self and for these noble spirits I am truly thankful. God bless you always.

Hermese Peterson.

Dear Mother Knight:

As we greet you on this your eightieth anniversary we feel in your presence the glory of a well spent life.

Your wisdom, love and queenly graces are an inspiration to me. I love you dearly, you have been indeed a mother to me.

God bless you,

Jennie B. Knight.

## SISTER AMANDA KNIGHT

*A Sentiment for her Birthday**By Annie D. Palmer*

In spite of the years a queenly grace,  
And mellowed by years an angel face;  
With a voice that is tender and kind and true,  
And the warmest hand-clasp I ever knew—

Fair, just, and right,  
Is Sister Knight.

With an honest pride in her girls and boys,  
And supreme joy in her children's joys,  
She has sought the Lord for their weal, in prayer,  
And found the faith that could reach Him there;

So Hope shines bright  
For Sister Knight.

With no wish denied in her later years,  
She remembers the path through toil and tears;  
And never a being in distress,  
Who appealed to her that she does not bless;

So generous quite,  
Is Sister Knight.

With a soul as pure as heaven's blue,  
And a wondrous love that is shining through—  
A love that abides, for her fellowmen,  
And comes back to her God and His light again—

Heaven is in sight  
For Sister Knight.

Amanda McEwan Knight was born at Salt Lake City, November 13, 1851. Married Jesse Knight January 18, 1869, at Salt Lake City Latter-day Saint Endowment House. She died at Provo, Utah, December 15, 1932.

Her father, John McEwan, was born February 12, 1824 and died February 27, 1879. Her mother, Amanda Melvina

Higbee, was born May 20, 1826, at Clearmont County, Ohio, and died May 24, 1882, at Provo, Utah.

Her parents were married December 23, 1845 by Apostle Orson Pratt and sealed January 9, 1846 in the Nauvoo temple by Heber C. Kimball and later came west in his company arriving in Salt Lake City in 1849.

The following children were born to them, Mary Jane, William, Joseph, Amanda M., John H., Isaac H., Julia R., David O., Jesse and Eleanor Roundy. Eleanor is the only one of the family living at this time.

On March 25, 1931, a letter was handed Amanda Knight which had been written by her mother, a pioneer, and placed in a Relief Society Memory box fifty years before. This letter was so greatly appreciated by her and her children that I feel it is worthy of publication.

Provo City, March 25, 1881.

To my dear children and my grandchildren who may be living when the box which contains this letter shall be opened and the fingers that penned these lines gone back to mother earth:

I conjure you, my dear children, to be faithful in all your covenants that you make in the Church. Pay all your tithes and offerings with an eye single to the glory of God and be faithful to the end of your days. It is the great love I bear you that causes me to pen you these few lines, the last you will have from me on this earth. It is the voice of your mother and grandmother speaking to you from the grave, calling upon you to live near your God and do all that you can that is left undone for our dead.

My father, Isaac Higbee, and my mother, whose maiden name was Keziah String, and my grandfather, Isaac Higbee, and my grandmother, Sophia Summers Higbee and two uncles, Elias and John S. Higbee, with their families, joined the Church in the early days and went up to Jackson County, Missouri, from where they were driven by our enemies from that County to Clay County, in the same state. There my father left his family and went to Kirtland, Ohio, to work on the Temple. When he returned we moved to Caldwell County, Missouri,





THE KNIGHT FAMILY HOME, PROVO, UTAH





where we remained two years and were again driven away by enemies out of the state altogether. This time we went to Illinois where we remained some years, and in this state the Prophets were killed. Here we built a Temple. We built ourselves up in many things. Many had good houses and farms and built a city and gave it the name of Nauvoo. It was beautifully situated, lying in the bend of the Mississippi River. But again our enemies were upon us. We were driven out again and found a home in these Valleys of the Mountains. How long we will be permitted to stop here unmolested is for the future to decide. If we do not live our religion God will scourge us until we do.

I was born in the State of Ohio, Clearmont County, Palestine, in the year 1826, May 20th, and was married to your father and grandfather, in the year 1845, December 23rd, who departed this life in the year 1879, he being one of the First Presidents of Seventies, and in the full faith of the Gospel of Jesus Christ of Latter-day Saints.

I could mention many things if I thought it necessary in regard to our persecutions and suffering. The first night's sorrow I ever felt was the first night after we were driven out of Jackson County. We camped at the foot of a high bluff and in the night a terrible storm arose and rain came down in torrents and in the dead of night we had to climb the bluff to keep from being swept away by the swelling flood. We took shelter in a cave formed by projecting rocks after driving the wild hogs out. My dear mother had to be carried up, being too ill to help herself, and there sat in her chair, not being able to lie down. Morning came at last as it always does, and with the light we resumed our journey, and this day crossed the Missouri River and immediately pitched our tent when in a few moments after, my mother gave birth to a son and that night the stars fell from the heaven and our enemies thought the day of judgment had come.

My father was ordained to the Bishopric under the hands of the Prophet Joseph in Nauvoo. My present home is in Provo City Fourth Ward. J. E. Booth is our Bishop of the Ward; Abraham O. Smoot, President of the Stake.

When we came to these valleys with ox teams 33 years ago we crossed over one thousand miles of uninhabited wilderness, save by savages and wild beasts of the desert, but when we came in sight of the beautiful valley of Salt Lake, I wept



like a child, and what for—for very joy. It seemed so heavenly and beautiful to me; it seemed as though I stood on holy ground. I was filled with joy unspeakable and full of reverence to my Creator for giving me such a beautiful home.

My father, Isaac Higbee, was made President of Utah County Stake of Zion in 1849 and in the fall of 1850 his only living son, my brother Joseph, was killed by the Indians, who made war with our people and were afterwards whipped and driven into the mountains. (His was the first grave in Provo City.)

My mother's parents, Thomas and Hannah String (Albison being her maiden name) were not in the Church nor any of their children except my mother and her sister Margaret. The names of their other children were Ann Conover, her husband's name was Robet Conover, and Hannah James, the wife of George James, and Rebecca, the wife of Ephraim James, also Sarah String, Martha String, and James String.

My father and husband each left a journal and small genealogy which I hope will be taken care of and which is now in the desk of my late husband, where I hope it may be found at any future time it may be wanted. I also have some of my father's journals which may be interesting and also my husband's John McEwan, all of which I hope will be taken care of.

And now, my beloved children and children's children, down to the latest generation: Be true to yourself and to your religion and to your God, for there is no exaltation outside of the Church of Jesus Christ of Latter-day Saints.

I might write much more, but we are told to be as brief as possible that there may be room in the box for all.

If any of my dear children are living when this comes to hand, I hope they will think much of what I have written, for it is with pure motive. Now do all you can for yourselves, my darlings, and for the building up of the Kingdom of God on the earth, and May God Bless you all, is the Prayer of your loving Mother and Grandmother,

AMANDA H. McEWAN.





LYDIA MINERVA KNIGHT



## LYDIA MINERVA KNIGHT

**L**YDIA MINERVA KNIGHT was born May 19, 1870 at Payson, Utah, and died at Payson at 6 p. m., Thursday, December 28, 1887, where she was buried, but her remains were moved from there and now rest in the Knight family plot in Provo.

Minnie, as she was called, was the first child born to Jesse and Amanda Knight. She was a great joy to them in their new ranch home.

Her devoted parents watched over her carefully as she grew to womanhood in their happy home. During her early years, she had diptheria, and was very ill from that dread disease, but through good care and faith, her life was spared.

Her home being far from town made the problem of attending school very difficult, and so she received most of her early training from her mother at home.

Minnie was beautiful in character and person, strong in body, with a keen intellect, and made rapid progress when the privilege of attending school finally came to her. She rode horseback to and from school in Payson, about two miles from the home.

Among her first teachers were Charles Wright, Martha Fairbanks, Dennison E. Harris, John Finlayson, and others.

She had a host of friends who admired her genial spirit and cheerful disposition, and who sought her company. She was skilled in horsemanship and loved fine horses. They were to the young people of her time like the automobile is to the young folks of today.

Minnie was ambitious for an education, and became a student of Dr. Karl G. Maesar while attending the Brigham Young Academy at Provo. This fine uplift increased her ability as a leader and also broadened her circle of friends

who loved her most dearly, as is evidenced from their letters to her, some of which are still preserved and cherished by the family. We younger brothers and sisters felt favored in having one so capable to lead us. Minnie was a great help and companion to her mother in every way. No sacrifice seemed too great for her to make for the family's best interests.

When the shadow of death came into our home at the time of our long illness, at the ranch home near Payson, she nobly asked God in faith to spare her baby sister who seemed to be nearing death's door in exchange for her life. This supreme love for all of us is beyond our description, it was so beautiful and genuine. The details of this incident are related by her father, and is included in the sketch of his life.

### OSCAR RAYMOND KNIGHT

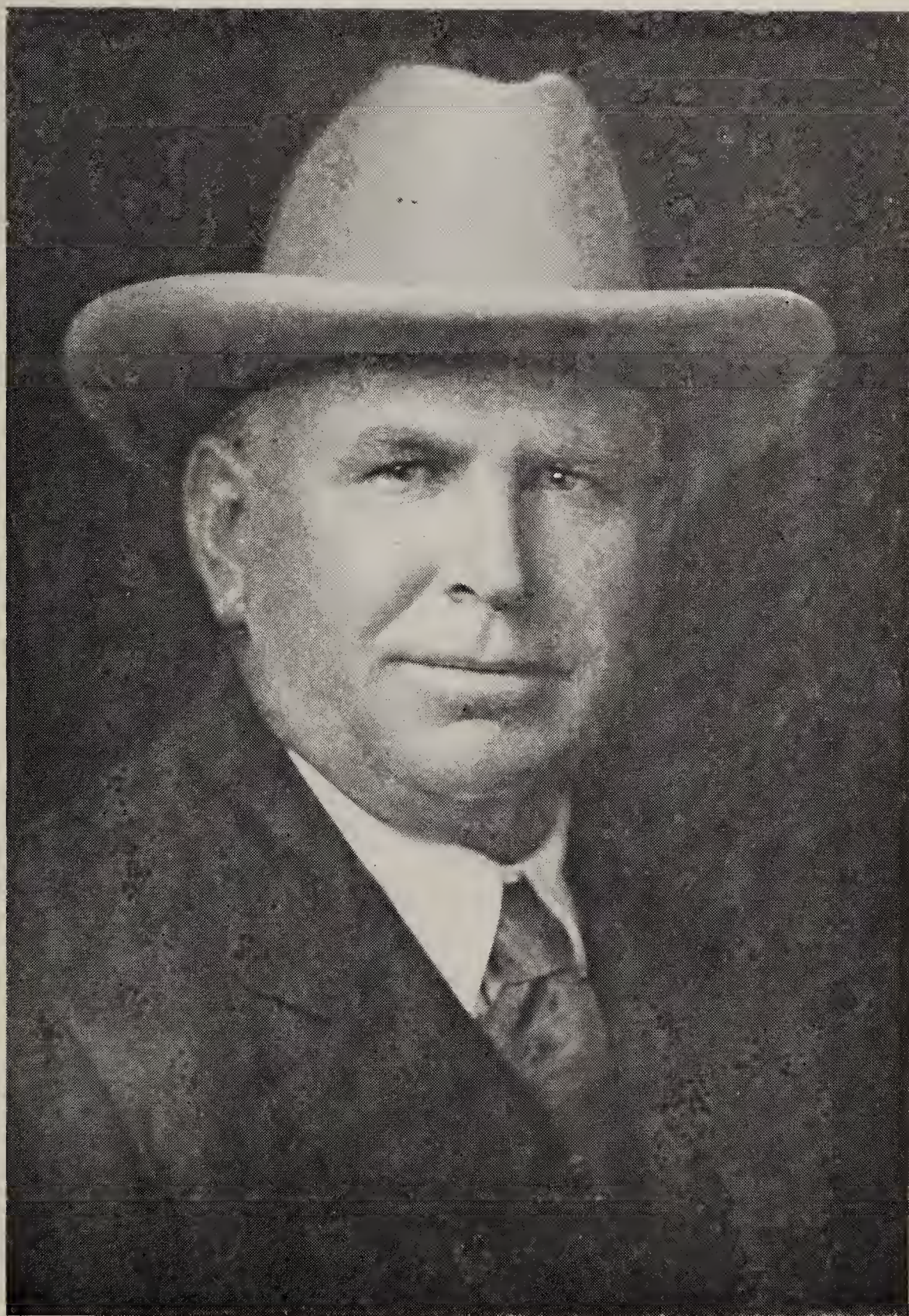
**O**SCAR RAYMOND KNIGHT was born April 8, 1872 at Payson, Utah. His early life was spent on the ranch home some two miles from Payson. He acquired a skill for farming, ranching, and the handling of livestock in his youth and these splendid achievements still remain with him.

Ray attended school at Payson. Later when the family moved to Provo he enrolled at the Brigham Young Academy, but his longing for the old homestead drew him back where he again gave his attention to ranching.

He was fond of fine horses and good cattle, owning some of the best horses in his county. Racing and good sports always attracted him very much.

He was married to Isabelle Smith at Salt Lake Temple June 24, 1894. They lived a short time on the Payson ranch.





OSCAR RAYMOND KNIGHT





Later he bought a fine home in Payson from Thomas G. Wimmer.

He filled a mission to England and upon his return took an active part with his father in his varied undertakings.

Ray was strong and ambitious to accomplish the things undertaken. He was full of venture and liked speculation generally achieving his aims.

Ray moved to Alberta, Canada, in 1900 where he built a fine home for his family. He purchased a good ranch near Raymond and erected a most elaborate and commodious barn which attracted great interest. This splendid ranch property was sold by him to a colony of Menonites who still own and operate the same.

Ray Knight took an active interest in the early settlement of Raymond, a town named in his honor by his father. He had to meet many difficult problems in a country like Alberta, Canada, where winter blizzards often come suddenly, requiring personal attention to be given the large interests of the Knight Sugar Company.

This Company had vast holdings of land, sheep and cattle. Ray never asked anyone to do a difficult job without being willing to lead the way himself. He bought and sold cattle for the Sugar Company for many years. Most of beef cattle were sold in England. Ray made several trips across the Atlantic with chartered ship loads of cattle. He was responsible for bringing from Europe to Alberta some of the best heavy draft horses that could be obtained. When one stops to consider a ranch consisting of nearly 400,000 acres of land fenced and divided into many pastures and stocked with over 15,000 head of cattle and 40,000 head of sheep, which need much care and attention, one can realize it is a big job. Ray, with capable men to assist him, did much to make such big undertakings successful. He was of course assisted by good men like James Ririe, Dick Kinsey, Manager

E. P. Ellison, R. E. Allen and others. So much of Ray's activities has been mentioned in connection with Jesse Knight's life story, I think it not necessary to say more about his many connections with the Knight Sugar Company.

Ray Knight holds many medals for his skill as a rodeo expert in calf and steer roping. When Edward, the Prince of Wales, visited Alberta, Canada, Ray put on a special rodeo for him. Ray is an excellent judge of all rodeo events. One year he was chosen as one of the judges of events at Madison Square Garden in New York. If Ray should be asked what do you do for recreation? I think his answer would be another good rodeo show.

When Jesse Knight's mining and other interests in Utah became so extensive and required so much attention, he wrote Ray on August 31, 1917 requesting him to dispose of his personal interests in Canada and come to Utah to join him in his responsibilities here. With some misgivings Ray responded to the call.

When it became known in Raymond that Ray was going to leave, the people arranged a farewell banquet in his honor at which the following resolutions were adopted.

### TO RAYMOND KNIGHT

*At Farewell Banquet Tendered by the People of Southern  
Alberta, Raymond, Alberta, Wednesday,  
December 12, 1917.*

It is with profoundest regret that the people of Southern Alberta meet tonight to bid farewell. No better evidence of sincere appreciation and esteem could be had than the presence of so many friends. You have been with us so many years that we are indeed reluctant to say "Good-bye". It is a great source of joy to know that your distinguished father desires your services in the management of his extensive enterprises and is a further witness that you are a worthy son of a noble sire.



"When you came to Alberta seventeen (17) years ago there was little or no development in this vast prairie land. Through your importation of pure-bred horses and extensive breeding of cattle and sheep and the cultivation of thousands of acres of land, the prairie had been transformed so that to-day we have numerous farms, thriving towns and villages, happy homes and a contented and prosperous people. In the material and practical things of our Provincial life you have rendered great assistance. We recognize in you a man of faith, of ambition, of judgment and of vision. You are not only big and strong in body; and wise and honest in judgment; and great and broad in intelligence; but you are likewise upright and sound in character, so that you have gained the proud distinction and are entitled to the appellation "The noblest work of God."

"Your example will refresh us in the coming days and your vigor, and courage, and ambition, and integrity, will stimulate us to greater activities. When big questions arise and big issues are at stake we shall remember your counsel and your example; and your big manly form coming up on our mental vision will inspire us to endeavor to meet them in the same big successful way which has characterized your life and labors in the great Canadian west. We appreciate your labors, acknowledge with thanks your public service and are grateful for your association and companionship and in bidding you farewell, we sincerely wish for you and yours, bon voyage, God's blessing, health, happiness and success.

"Signed on behalf of the people of Southern Alberta by  
Duncan Marshall, Minister of Agriculture

T. J. O'Brien, Mayor of Raymond

Ernest Bennion, Mayor of Magrath

A. J. McLean, Minister of Public Works

W. D. L. Hardie, Mayor of Lethbridge

W. E. Pitcher, Mayor of Cardston

THIS 12th DAY OF FEBRUARY, 1917."

When Ray arrived in Utah he went over the affairs of the Knight Investment Company with his father, and after considerable deliberation he reached the conclusion that he would not fit into the picture as outlined and concluded to return to Canada, where he again began accumulating large tracts of land and entered into a contract with the Knight Sugar Company, Ltd., to purchase their entire holdings which included over 40,000 head of sheep, 17,000 head of cattle, more than 1,000 head of horses, and 140,000 acres of land involving a total value of more than \$3,500,000.00. The agreement was made on May 15, 1918 between the Sugar Company and Ray, and his associate, J. D. Watson. In addition to this he had leased 140,000 acres at Brooks, 365,000 acres on the Blood Indian Reserve, and owned the large Kirkaldy Ranch.

From the sale of livestock there was made a payment of over \$850,000 and it appeared that the deal might be successfully completed; but at the close of the world war, prices for land, livestock, and commodities broke sharply and continued to such low levels that Ray and his partner were obliged to forfeit the contract and the unsold property reverted to the Sugar Company.

This was a great disappointment to Ray, because he had an ambition to accomplish big things even as his father had done.

Ray's wife, Isabelle Smith, was a school teacher before she was married. They had born to them five children while living in Payson. She accompanied her husband to Canada where she resided for a number of years, but her health was impaired and she came to Provo where she passed away. Two of her children proceeded her in death. Her eldest daughter, Uarda, was born at Payson, Utah, November 19, 1895. She was a student at the University of Utah and a graduate nurse. Raymond, her eldest son was born March 15, 1897, at Payson, Utah. He is interested in mining and is a good mechanic.

He enlisted in the World War of 1914. Kenneth is a farmer. He was born August 10, 1900, at Payson. He attended Brigham Young University and the Utah Agricultural College at Logan. He has filled a mission for his Church in Canada.

Ray's second marriage was to Charlotte Maud Heninger, a teacher, who is the mother of three sons and two daughters. Owen, her eldest son was a young man full of promise but his life was cut short by death which took place January 22, 1925, at Salt Lake City. Wayne H. filled a mission for the Church in France and Switzerland. He is an attorney-at-law, and has a charming wife, Pauline Pingree. They live in Chicago. Jesse H. filled a mission to Germany. He is an attorney, president and manager of the American Colombian Corporation, a company formerly owned by the Knight Investment Company and located in Colombia, South America. This company was purchased by Jesse H. Knight and his associates. Jesse H. Knight was married to Blanche Brewer of Mississippi, a beautiful girl of Dixie land. Charlotte H. is a graduate of the University of Utah and Columbia University and is now residing in New York. Mary Maxine was a student at the Brigham Young University and graduated from the University of Utah. She is now specializing in psychiatry in Hartford, Connecticut.

## JESSE WILLIAM KNIGHT

*By J. Marinus Jensen*

**W**ITH such heritage as that given to Jesse William Knight, he had to disavow any right to fail in life. With an added environment of home, school, and church, such as fell to his lot, the achievement of success in life became a command. Will Knight heeded the command. His has been a practical life, guided by ideals.



Jesse William Knight, the second son of Jesse and Amanda McEwan Knight, was born at Payson, Utah, August 20, 1874. His early life was spent with his family on their ranch near Payson, performing the duties incidental to ranch life. He early acquired an interest in horses, and was very fond of horse-back riding. In the horse races for which Payson is noted, he was often a jockey, sometimes riding his own horse and sometimes one of his father's.

Will attended the public schools of Payson until he was sixteen, when he moved with his parents to Provo and began his attendance at the Brigham Young Academy while Karl G. Maeser was still principal of the school. When the school moved from the Z. C. M. I. warehouse to its new quarters Will registered in the Commercial Department under the principalship of Joseph B. Keeler, and graduated from there in 1894, when he was nearly twenty years of age. During his years of attendance at the Academy, he learned to love the old school, and since that time has been happy in doing all he could for its welfare.

On leaving school he spent two years in farming near Milford, after which he returned to Provo and engaged in mining with his father. Together they discovered ore in the Humbug mine in Tintic. This was the beginning of the great success in the Knight mining operations.

In the fall of 1896 J. Will went on a Latter-day Saint mission to Great Britain, spending his time in the Cheltenham and Bristol conferences and on the Jersey and Guernesey islands. During the missionary period he had an opportunity of taking a trip to the continent in company with his brother, Ray, his sister, Inez, and some other friends, among whom was one especially interesting young woman, Lucy Jane Brimhall, daughter of Dr. George H. and Alsina Wilkins Brimhall. The two young women, the Misses Knight and Brim-





J. WILLIAM KNIGHT





hall, were the first regularly called lady missionaries for the L. D. S. Church.

As good fortune or design would have it, J. Will and Miss Brimhall were both released from their missions in the latter part of November, 1898, arriving at their homes in Provo December 9 of that year. On January 18, 1899 these twain were made one in the Salt Lake Temple, President John R. Winder performing the marriage ceremony.

They moved into their home at 390 East Center, Provo. Shortly thereafter J. Will went to Canada with his brother, Ray, where they acquired a large tract of land and became ranchers. J. Will built a fine ranch home fifteen miles east of Cardston, Alberta, and had charge of the first Knight ranching interests there. This ranch, the Bar K 2, was stocked with about 4,000 head of steers, and consisted of some 30,000 acres of land covered with grass, lakes, and wild flowers. There was an abundance of wild game, consisting of chickens, ducks, and geese, which furnished sport for all.

Mrs. Knight joined him as soon as the house was completed. Here they entertained many friends and relatives from Utah, as well as some Canadian friends and officials. Mr. and Mrs. Lafayette H. Holbrook shared this home.

When the townsite of Raymond was located and settlers began to arrive, an ecclesiastical ward was organized by Apostle John W. Taylor and Stake President C. O. Card. Jesse William Knight was, on October 10, 1901, chosen to be the first Bishop, with Joseph Bevan and Ephraim Hicks as counselors.

The duties of the Bishop were somewhat difficult because of the pioneer conditions of the country. However, despite obstacles, he was successful in his work and was greatly beloved by his people. At the organization of the Taylor Stake on Sunday, October 30, 1903, he was chosen as second counselor to Heber S. Allen, the first president of Taylor Stake.

While in Canada he took an active part in ranching, farming and beet raising for the Knight Sugar Company. He returned to Provo in 1907, where he again engaged in mining, becoming vice president of most of the Knight Investment companies, and had active supervision of a number of the mines.

His mining work did not prevent his taking an active part in church and civic affairs. In 1908 when Joseph B. Keeler became Utah Stake President, he chose L. Holbrook as first counselor and J. William Knight as second counselor. Upon Brother Holbrook's moving to Salt Lake City, Brother Knight was chosen first counselor and Amos N. Merrill, second. This organization continued until October 26, 1919, when Thomas N. Taylor was made President of Utah Stake and J. William was chosen first counselor and S. P. Eggertsen, second. After holding this position for a number of years, Will resigned because of an appointment he received by Governor Henry H. Blood to be a member of the Utah State Tax Commission.

In September, 1939, he gave up his position as a Tax Commissioner and returned to his home in Provo, directing his attention to mining and other interests.

Projects in industrial pursuits, reclamation, and road building have always had a strong appeal for J. William; consequently he has been identified with many important moves in these various directions prominent among which are the following companies: Provo Reservoir, The Utah Lake Irrigation, The Layton Sugar, Knight Sugar, Utah Ore Sampling, Ellison Ranching, and the Knight Investment.

Mr. Knight is a member of the American Mining Congress and has attended a number of its national meetings. He has taken much interest in political affairs and has been affiliated with the Democratic party. He was a delegate to the national convention held in St. Louis. In 1908 Jesse Wil-

liam Knight was the candidate for Governor of Utah. He was defeated with his party, but ran ahead of his ticket.

Under the appointment of Governor Spry he was a member of the State Board of Directors for the Panama-Pacific Exposition, a board that distinguished itself for its splendid business management. Under the appointment of Governor Bamberger, Will became a member of the Utah Agricultural College Board, a position from which he found it necessary to resign after two years of service because of his election to the State Senate.

On the death of his father in 1921 he was honored by being chosen a member of the Board of Trustees of the Brigham Young University and also of the Executive Committee, which positions he held until the Board was dissolved in 1939 and the University was brought under the direct supervision of the Church Board of Education.

He served two terms in the Senate, working especially on three committees, Commerce and Industry, Appropriations, and Public Affairs. At a peace convention held in Salt Lake Tabernacle, on the occasion of President Woodrow Wilson's visit to Utah, he represented Commerce and Industry in his address. J. Will has worked consistently for prohibition and suffrage, it was fitting that he should be a member of the Legislature called in special session to ratify the Federal Amendment for woman suffrage.

Fond of out-door sports, he has found special pleasure in hunting, fishing, and tennis. He has received two trophies in tennis, the latter in 1940 in his sixty-sixth year. In his tennis playing he has entirely disregarded the injunction of Pitkin, author of "Life Begins at Forty," not to play tennis after forty. But what was he to do? Golf is an old man's game, and entirely too slow for him. Forty was about the time he began playing tennis. Athletic sports never fail to win his interest. Times unnumbered, he has been an official



at athletic contests, serving for a long period on the Athletic Council of his Alma Mater and being still an active member thereof.

J. Will is fond of his wide circle of friends; he has an abounding good humor, a story of good point always finding a ready response. Like his father, he has sympathy for those in need of comfort, the poor, the sick, and particularly those who are called to mourn the loss of loved ones.

It is easy for him like it was for his forebears, to pay his tithing and other contributions to worthy causes.

When the Boy Scout movement first started in Utah County, he was an officer and gave much valuable help to this worthy cause for many years.

The Will Knight family is a happy one. There are two sons, Richard was born June 9, 1911, at Provo. He filled an honorable mission to South Africa during the years 1931-1934 and returned home via the Orient, thus completing a trip around the world. Richard became a graduate of the Brigham Young University in 1937. He married Gale Stewart of Logan in the Salt Lake Temple July 2, 1935. They have two sons, Richard S., born June 19, 1936, in Salt Lake City, and William Stanford, born at Logan June 21, 1938.

Philip, their youngest son, was born at Salt Lake City, February 28, 1915. He graduated from Brigham Young University in 1936 and from Stanford Graduate School of Business in 1939. He married Ellen Binns of American Fork in the Salt Lake Temple January 18, 1937. She was a graduate of B. Y. U. in 1936. They have a daughter, Launa Jane, born in Salt Lake City July 22, 1939.

## INEZ KNIGHT ALLEN

THE following biographical sketch and tribute to the memory of Inez Knight Allen is from the pen of Alice Louise Reynolds, a close companion and friend for many years. The article was published in *The Relief Society Magazine* for July, 1937.

Inez Knight Allen, distinguished daughter of distinguished parents, has gone to her reward of the just in Christ Jesus, our Lord.

Her deft hand and full heart touched many phases of community life, and all for good. She wove into the pattern of her life beauty and ideality, and as the pattern unfolded it revealed a woman of skill in many things—a woman of tact in all things—a woman who was a pioneer in three lines of service.

Inez was born in Payson, September 8, 1876. Her parents were Jesse and Amanda McEwan Knight. She loved and honored them throughout her life. Her deep affection for them was reciprocated by their deep affection for her. It is to be hoped that she has talked over her father's life and character with some one who will in the future be his biographer, else there will be great loss; for no one understood "Uncle Jesse" better than did his daughter, Inez. Mrs. Allen received her early schooling in Payson, but so deeply imbued was her father with the spirit of Dr. Karl G. Maeser that he moved to Provo in 1898 that his children might have the advantage of attending Brigham Young Academy.

Then came her mission, which will always be historic; for she and Mrs. Jennie Brimhall Knight were the first women to be called on missions in the same manner as most women are called on missions today, and not in connection with their husbands.

On her return she acted in the capacity of dean of women at Brigham Young Academy, although it was not known by that name at that time. At the same time she served as secretary to her father whose volume of business was daily increasing.

She has been an interested and ardent Church worker throughout her life. She began in the Sunday School as a teacher, but was soon taken on to the stake board of the Relief Society where she served as secretary and afterward as counselor to Martha A. F. Keeler, wife of Joseph B. Keeler. In 1918, on Sister Keeler's retirement, she became Stake President, which office she held until 1924. She was the first president to employ a trained social worker, and was the leading spirit in Utah County. Her administration was a very high order and unusually efficient. It was characterized by a number of innovations, by intelligence and vision.

During the war she served as chairman of the Utah County Council of Defense and Liberty Loan Committee. She was Vice Chairman of the Utah County Red Cross, and in recent years has served on the Utah County Relief Committee.

She was active in politics. She was the only woman in Utah County ever placed on a ticket for the state senate. She believed that woman should take a part in bettering government whether national or local. Some of us recall the picture of William Jennings Bryan, standing on her mother's porch, urging those who came within range of his voice to support her for the Senate. They also remember that when he was through, President Heber J. Grant told the throng gathered that were he a resident of Utah County irrespective of party affiliation, he would support Mrs. Allen. She never went to the legislature, but she did make it possible for others to go and rejoiced at their success; for she lived to see





INEZ KNIGHT ALLEN





women from both major political parties serve the legislature from Utah County.

She served her party nationally as a presidential elector. She was a delegate to the National Convention held in New York in 1924, and served the state as National Committee-woman four years. It was in this capacity that she attended the National Convention at Houston, Texas, in 1928, and at this time her public work became sufficiently significant to give her a place in "Who's Who".

On June 11, 1902, she was married to Robert Eugene Allen.

Mrs. Allen was as outstanding in her domestic life as she was in her public work. She, with her husband, built a home from whence five stalwart sons have gone forth equipped to serve the modern world. Four of those five young men have done service in the mission field. She used to say that her daughters were her son's wives. Like her sons they are a group of useful and cultivated young women, who will miss her greatly as will her two grandchildren. On Friday, preceding her demise, which occurred on Saturday, June 5, she was at a luncheon, where about twenty-two of her friends were gathered. She talked of her grandchildren, of their proud fathers and fond mothers, and the last word from her lips that fell upon my ears concerned her son, Robert, and wife who are in Paris, France.

The Allen home was a home of interest and happiness. Often it has been my privilege to dine with the family. Such times were always occasions for me, as I listened to Brother and Sister Allen and their sons and daughters converse together. Sometimes it was serious conversation, at other times it was full of humor, talk that cause a lot of merriment and fun; it was table talk of a very high order.

I have stated earlier in this article that she pioneered



in three fields. These fields were missionary work, social work, and the cause of women in social and political life.

Her crowning work for her Church has been in the Relief Society. So diligently did she seek for knowledge in this field that she became a social worker of repute, sought for on county boards and on state committees. By every instinct of her being she was eminently fitted for this work. Born of parents of large sympathy, the driving power of her soul was sympathy. "She had such great understanding" say many who knew her. "She could go to the most rural community and put at ease the timid," say others, "bringing peace where there had been distress." Always she saw what was lovely in a situation, and drew one's attention from the unlovely to the lovely. She was a sort of alchemist turning base metal into gold in a spiritual sense. Her success as Stake President of the Relief Society was in all probability due much more to the sympathy she aroused for those less fortunate in life than from any technique she made use of, although she sought and used the most progressive methods in her work.

It was the intellectual acumen blended with fine feeling and deep concern for others that was basic in her success both as an administrator and as a public speaker. She was effective as a speaker, but when she spoke she always warmed hearts and almost as often drew tears from the eyes of her listeners.

Mrs. Allen was a member of the General Board of the National Women's Relief Society, the Brigham Young University Women, the Nelke Reading Club, the Yeasharah Club, which is an organization of lady missionaries, and the Alice Louise Reynolds Club, which she was prominent in bringing into being in 1932. She was for four years the Chairman of the Central Committee; she was also a member of Chapter Two, of the Club known as the Alice Louise

Reynolds Friendly Circle Club, all of Provo, and for some time she has been a member of the Friendship Circle of Salt Lake City.

Inez Knight Allen, highly respected, deeply beloved, leaves behind a place that others cannot fill. As she moved about in the various circles with which she has been connected, her face glowed with the love her soul radiated, and the memory of her soul's glow will be a part of the wealth of all who ever knew her as long as there are those remaining who felt her handclasp and who knew her smile.

Some there are who create art, others there are who make of their lives a work of art—she belonged to the latter group.

The beautiful poem which follows was written by Sebrina Cropper Reynolds, and appeared in July, 1937, issue of *The Relief Society Magazine*:

#### A TRIBUTE TO INEZ KNIGHT ALLEN

*By Sebrina Cropper Reynolds*

Dear heart, the tie that binds us ne'er can sever  
Though thou the pure, the good, are called away  
Thy memory lingers—we'll forget thee never  
The Father called—we would not bid thee stay.  
Go claim the crown of honor and approval  
That He a loving Father will bestow.  
Our hearts bow down with grief at thy removal  
It is so hard dear one to see thee go.  
But we will hold forever in remembrance  
Thy kindly word, thy genial pleasant smile  
Our lives are enriched, inspired because we knew thee  
Thy soul was pure—thy life unknown to guile;  
Though rich endowed the humble knew thy favor  
Thou wert so keen to take the sufferer's part  
It was of such as thee, that spoke our Savior  
When Christ said: "Blessed are the Pure in Heart."

Inez Knight Allen, daughter of Jesse Knight and Amanda McEwan, was born at Payson, September 8, 1876. Died June 5, 1937, at Provo. Married June 11, 1902 to Robert Eugene

Allen, son of Thomas Lonsdale Allen and Sarah McCarthy Allen. Inez and Engene had five sons born to them: William Eugene was born May 27, 1903, at Provo; attended the Brigham Young University, and took his B.S. degree at the New York University in commerce and business. He filled a mission for his Church in England. He married Lorna Bagley November 19, 1924, in the Salt Lake Temple. They had one daughter, Lorna Gene, who lived but a short time. He received his law degree from the National University Law School at Washington, D. C., and is now employed in the Credit Union Division of the Federal Farm Credit Administration. Eugene's second marriage was to Carolyn Stromm. They now make their home in Arlington, Va.

Jesse Knight, their second son was born July 12, 1904, at Provo. He graduated from Brigham Young University in business and accounting. He married Alice Leila Richards of Salt Lake City, September 1, 1928, in the Salt Lake Temple, as were his brothers. He received his master's and doctor's degree in banking and business administration at the Stanford University and is now assistant Professor in Stanford Graduate School of Business. They have two sons, Daniel and David; their home is in Palo Alto, California.

Mark was born October 22, 1905, at Provo. He graduated from the Brigham Young University with an A.B. degree in psychology. During his two years' labor in the Eastern States Mission he was the secretary there. He was married to Phyllis Sloan of Cardston, Canada; she was a graduate of the University of California. They have two daughters, Barbara and Mary. Mark received his master's degree in psychology at Stanford University. He is assistant Superintendent and Psychologist at the Utah State Training School at American Fork, Utah.

Robert was born August 4, 1908, at Provo; graduated from the Brigham Young University in modern languages;



filled a mission for his Church in Germany and Switzerland. He married Bessie Taylor who was also a graduate of the Brigham Young University. Robert was appointed United States collector of customs in France in which capacity he served for four years, then returning to Provo for a short time. He is now employed by the government in the Customs Department and is located in New York City with his family. Their son, Robert, was born in Provo.

Joseph was born January 1, 1910, at Provo and studied at the Brigham Young University, later taking his B.S. degree at the Stanford University in social science. He married Ruth Stevens of El Paso, Texas. Joseph continued his studies at the Stanford University and took his master's degree in business administration from that institution. He is now a traveling auditor in the Western states for the Federal Deposit Insurance Corporation.

### JENNIE K. MANGUM

**T**HE following commentaries on Mrs. Mangum is a composite picture of "Mother" as seen through the eyes of her husband, sons and daughters:

Mother is all that is fine, sweet, gracious and lovely. The years come and go but she looks the same to us as she did in our youth. She lived closely with her children as they were growing up and was always intensely interested in everything that interested them; this helped to keep her young and progressive.

Mother's life exemplifies the truth that "It is more blessed to give than to receive". We have seen her do without many things dear to the heart of a woman just to satisfy some need or wish of her children. Many a time she has worked all through the day and far into the night to complete a party

gown of her own design to adorn the girlish figure of one of her daughters; and we could always wear these creations with a sense of real pride and the feeling of being well dressed. Not only did she sacrifice for her children; she was always conceiving and doing something kind and lovely for friends and neighbors.

We have happy memories of coming home at night from parties and going to her room for our goodnight kiss and to report the high lights of the evening. At times this would get Father so wide awake that he would have difficulty in getting back to sleep, but Mother would say, "If they do not talk to me now and give me their confidences by morning the spontaniety will have passed."

Mother made our home a Mecca for her friends and ours; and it resounded with the gaiety of happy voices from our earliest recollections all through grade school, high school and college.

We were taught to live clean, moral and ambitious lives; and to seek the strength necessary for such a course in faithful observance of the teachings of the Gospel, inherited through a worthy line of paternal and maternal pioneer ancestors.

In her own affairs Mother generally gets whatever she goes after, whether it be a little wool-eating moth or an apartment, built as her practical and artistic mind assures her it should be. She has a fine sense of proportion and color and a keen appreciation of the beautiful, which tells her unerringly that a thing is right and appropriate or that it lacks in some vital respect. She is original, and resourceful and is slow to acknowledge defeat. If her first approach fails or is unsatisfactory in essentials she profits by the mistake and starts anew, certain in her philosophy that anything worth while can be done, and that only in doing can development and happiness be found.





JENNIE K. MANGUM





Mother seems to have an intuitive ability to judge people correctly; to visualize their characteristics and to anticipate situations that grow naturally out of these character readings. This inspirational guidance has helped us on numerous occasions in the selection of friends and associates; and further demonstrated the truth of the old adage, "An ounce of prevention is worth a pound of cure". We often laughed over another, "Mother knows best". These truths were made plain to us so many times that we early developed an assurance of, and a confidence in, her uncanny foresight. She is happy that all of her children thus far have been married in the temple.

Mother is innately hospitable, both to friends and strangers. Her joy in doing for others is so apparent that they enjoy her enjoyment hardly second to their own. Her generosity and stability have been tested through prosperity as well as in leaner years; and through it all she remains calm, serene, cheerful and thankful for all that life has brought her. She is still the companionable companion, revered teacher, devoted and beloved mother and the faithful, lovable and competent wife.

As a girl Jennie Knight was a prominent student of the Brigham Young University, from Training School to college, and was well known in musical circles of that institution. She was a prime favorite socially, equally prized by both her girl and young men associates. Those early ties of friendship are firm and enduring to this day, as are all those later ones formed on the campus of life.

In grateful recognition of the benefits derived personally through her years at the Brigham Young University, and of the great help the school has been to her sons and daughters, Mrs. Mangum in the Spring of 1922 inaugurated the practice of awarding an annual B. Y. U. scholarship to the most active

and outstanding male student of the Provo High School. The high school faculty is the sole judge in making this selection. With the commencement exercises of 1941 there will have been issued twenty of these Mangum scholarships.

During the busiest days of her young motherhood Mrs. Mangum found time for church and civic duties in generous measure. She served with distinction on the Utah Stake Relief Society Board and for several years on both ward and stake boards of the Young Ladies Mutual Improvement Associations. Her contributions as a Stake Board member to the Gleaner Department brought recognition from the General Board, to which body she was appointed in the Spring of 1924, and from which she resigned in the Fall of 1929, shortly before the birth of her son John.

The following testimonials are indicative of the love and respect in which Mrs. Mangum is held by her fellow workers:

In addition to the charming and gracious qualities which Jennie Knight Mangum inherited from her mother, she is doubly blessed in having the rare and valuable gift of financial ability,—so marked a trait in her distinguished father. An excellent illustration is furnished in the following incident: The General Board's Gleaner Committee of the Young Ladies Mutual Improvement Association decided to add a new feature in their programme for June Conference. In addition to the usual presentation of class work for the coming year, they would have something special and practical for prospective "Gleaner" Brides. A souvenir folder should be carefully prepared containing two lists of kitchen utensils. In the first one only indispensable articles would be named, but the second would suggest other helpful and desirable things for more abundant purses. After many hours of consultation the committee was about to adjourn when the chairman said, "I believe if I should promise to assume all responsibility and pay for the trouble, that the Z. C. M. I.



would be kind enough to let us borrow these utensils to demonstrate their value to these brides-to-be. What an interesting session we could have!" (Very proud she was of her brilliant suggestion.) She looked for approval of committee members. Jennie Mangum seemed a bit bewildered and asked, "Sister T., would you do that?" "Of course I would," was the reply, "and I believe they would consent." Slowly and deliberately Jennie spoke thus, "Well, I'll tell you what I would do; I would go to the advertising manager and say, 'We are having a folder prepared to give prospective "Gleaner" Brides. It will contain complete lists of kitchen utensils. If you would like to bring these utensils over to the Lion House to our Department Meeting we will give you permission to demonstrate them and charge you only fifty dollars provided you take all responsibility for their transportation and breakage. You will, of course, be allowed a line of advertising for Z. C. M. I. at the foot of the lists in the folder'."

The chairman was wise enough to sense the fact that her "gift" must be along some other line than finance. She accepted the suggestion and asked Jennie to accompany her to the Z. C. M. I. Their offer was accepted. A refrigerator dealer and a kitchen range dealer heard about this affair, and they came and asked to have their wares illustrated in the folder with invitations to "Gleaner" Brides to "come and see". They offered even more generous amount for space than was asked of Z. C. M. I. The final results from Jennie's suggestion enriched the funds of the General Board to the surprise and appreciation of all concerned.

I shall always love Jennie and appreciate the association and value of her friendship.

Sincerely,

May Booth Talmage.

Salt Lake City, Utah,  
August 7, 1929.

Mrs. Jennie K. Mangum,  
381 East Center Street,  
Provo, Utah.

Dear Sister Mangum:

It is needless, I am sure, to tell you how much we regret that you have found it necessary to ask for your release from the General Board of the Y. L. M. I. A.

You have shown so much zeal and efficiency in your work and have been so helpful to all departments with which you have been associated and withal such a lovely addition to the Board that we are reluctant to grant your request.

However, we appreciate the tender Mother spirit which actuates you and so release you with the love and blessing of every member of the Board.

Sincerely your sisters,

Ruth May Fox,

Lucy J. Cannon,

Clarissa A. Beesley,

General Presidency Y. L. M. I. A.

Jennie Knight Mangum: Born November 7, 1885, at Payson, Utah; married W. Lester Mangum September 6, 1905, in the Salt Lake Temple, by President Joseph F. Smith. Mrs. Mangum is the mother of eight children, seven of whom are still living. All were born in Provo.

Gloria K.: Born July 31, 1906; married U. Lynn Miller June 16, 1928, in the Salt Lake Temple. The Millers have one son, Richard Lynn, born September 11, 1930. In her sophomore year Gloria was called on a mission for the L. D. S. Church to labor in Minnesota, from which she returned for one more year at the Brigham Young University before mar-

riage. Lynn Miller is a graduate of the Brigham Young University and also has his Master's Degree from the George Washington University.

Max Knight: Born July 6, 1908; married Norma Celeste Peterson June 25, 1932. They have one son, David Lester, born November 27, 1938, and one daughter, Wendy K., born June 30, 1940, in Denver. Max was graduated from the B. Y. U. in 1932 and from the George Washington University, law Department, in 1936. At the close of his sophomore year at the "Y" Max was called to serve a three year mission to the Tahitian Islands. Filling this mission he returned for his Junior and Senior years at the Y. During his final year at the George Washington U. he was recommended by his Dean as law clerk with the firm of Covington, Burling, Rublee, Acheson and Shorb of Washington, D. C. He served in this capacity until the organization of the Social Security Board, where he was employed in the legal department. When the six Rocky Mountain States were set up as a Region, with Denver as headquarters, Mr. Mangum was appointed Claims Attorney. In addition to this Federal work, Mr. Mangum is now acting as special teacher and lecturer in the School of Commerce at the Denver University.

Beth K.: Born August 19, 1910; married Benjamin Bruton Johnson in the Salt Lake Temple June 4, 1931, at the close of her sophomore year at the Brigham Young University. The Johnsons have two daughters, Barbara Jo, born November 29, 1937, and Betty Jean, born April 18, 1940, in Los Angeles. Benjamin Johnson is a graduate of the B. Y. U. and received his M.D. from the George Washington University, and is now a practicing pediatrician in Los Angeles.

Amanda K.: Died at birth, November 10, 1911.

Dixie K.: Born March 25, 1913; married Wm. J. Snow, Jr., September 6, 1934. The Snows have one daughter, Dixie Ann, born December 11, 1936; and a son Wm. J. The Third,



born August 18, 1940, in Washington, D. C. Dixie also left the Brigham Young University at the close of her Junior year to continue secretarial work in the East. William J. Snow, Jr. received his L.L.B. from the George Washington University, and is now Comptroller and Board Member of the National Farm Credit Association.

Jessie K.: Born January 30, 1916; graduated from the Brigham Young University in 1936; and after one year at home in office and stenographic work joined her sisters in the east where she resumed work in her chosen field. December 4, 1937, she was married to Adam Young Bennion, who is a graduate of the University of Utah and of the George Washington University Law School.

William Lester: Born February 12, 1920; Senior at the Brigham Young University. Bill, as he is called by family and friends, knows all about the cost of higher education, as he has worked successfully as a traveling salesman during each of his summer vacations since entering college. Bill is learning thus early in life to become self supporting and to acquire the habits of an efficient and dependable workman.

John Knight: Born February 11, 1930. Young as he is, John shows the characteristics of the student and is given top ranking by his teachers. He is a voracious reader; is blessed with an excellent memory and shows unusual powers of analysis for one so young.

Blessed with a serene spirit and a busy mind, the years pass lightly over Mrs. Mangum's head, leaving her but slightly touched with the fading filaments of time. She takes a prideful joy in her children and grandchildren, and plans for, and dreams of, the service they shall render in their day to fellow travelers and seekers after truth.







ADDIE IONA KNIGHT



## IONA KNIGHT JORDAN

**A**DDIE IONA KNIGHT, the youngest child of Jesse and Amanda McEwan Knight, was born December 18, 1891, at Provo, Utah. She was richly endowed with a keen intellect, a generous heart, and an unusually intelligent sense of humor.

In her childhood she was so well supplied with everything her heart desired that one Christmas morning, after examining all the gifts she found on the Christmas tree, she burst into tears. Her mother said, "Iona, what are you crying for?" Amid her sobs she replied, "Because there is nothing more to wish for."

Having an abundance of material things, such as a play house fully equipped for cooking and entertaining, a bicycle, a pony cart and saddle for her ponies, and many other things, she did not become proud and selfish. She was a general favorite with her playmates, and children came from far and near to share her hospitality. Among her intimate associates were Vera Taft, Annie K. Smoot, and Kathryne Bassett, whose indulgent mothers were constantly making various costumes to satisfy the hearts of these would-be actresses. These girls remained her most intimate friends to the end.

Her school days were happy and successful ones. She loved Sunday School and became a teacher in the Provo Fifth Ward.

When she was fifteen years old she expressed a desire to go to Europe, as there were two young ladies, Clara Allen and Pearl Jones, making the trip. At the request of Iona's parents, Fanny G. McLean, a member of the B. Y. U. faculty, consented to be Iona's chaperone; and this congenial group of four left Provo, Saturday, February 2, 1907. They visited the principal cities of eastern United States and then sailed from Boston for England. The voyage was delightful. R. E.

Allen, a brother of Clara Allen, then on a mission to Great Britain, met them at Liverpool, and Wells Brimhall, a missionary to Holland, joined them later.

This party of six travelled together, enjoying the wonders to be found in the principal cities of England and Ireland, Belgium, Holland, France, Italy, Switzerland, Austria and Germany.

The interesting and enthusiastic cards and letters to the various members of the family give evidence of the enjoyment and scope of understanding Iona had while travelling abroad. Miss McLean says of her, "Everyone guessed Iona to be at least twenty when she was just past fifteen. She was always prompt and pleasant, and was good company."

She continued her education at the Brigham Young University, and later went to West Lake School for Girls, in Los Angeles, California. She was a lover of horses and took her gaited Kentucky saddler with her when she went to California to attend school. Her brother, J. Will, purchased this beautiful black horse in Kentucky and presented it to her as a gift. She went from West Lake School to Stanford University, Palo Alto. While there, she was often a guest at the home of Dr. and Mrs. David Starr Jordan, where she made the acquaintance of their son, Knight Starr Jordan, whom she married September 1, 1913, at her parents' home in Provo, Bishop Albert Manwaring officiating. After a trip to Honolulu they made their home in Provo, where they lived for a few years. During this time two children were born to them; Lee Knight was born February 26, 1916, and Ruth, September 23, 1919. They both attended school at the B. Y. U. for a short period. After moving to Palo Alto they registered at Stanford University. Lee graduated from this institution in 1939 with a Bachelor of Science Degree, majoring in Minerology. Ruth is completing her course in art at the U. C. L. A., Los Angeles. Iona always loved children

and they adored her; they were attracted to her as to sunlight and play; and she never lost her hold upon them even after time had made them mature companions. She was never more happy than when entertaining them. This continued after she was married, in her home, in the city, and at her commodious summer home at Springdell, Provo Canyon, where groups of children congregated.

Knight and Iona Jordan made their home in San Francisco for some time; later Iona and the children returned to Provo for a short time and she became a teacher in the English Department at the B. Y. U. from which she went to Palo Alto and lived at the home of Dr. and Mrs. Jordan. Being a favorite of his she spent many interesting hours reading and talking to him during his last long illness. She always had an inquiring mind, and enriched it continuously by contact with superior people and good books, and took advantage of every opportunity for gaining knowledge. She was never without good books and magazines at her elbow or bedside, and managed to keep abreast of the times. Iona was generous to a fault, a cheerful, invigorating companion, and the center and life of her group whether great or small. Many situations were converted from embarrassment or near tragedy by her keen sense of humor. She could always enjoy laughing at herself with others. She made friends easily and kept them always. During her long illness, which she knew must be fatal, whatever may have been her lonely thoughts, in the presence of others she radiated a sense of ease and comfort. Friends called to bless and cheer her, and left feeling that they, themselves, had been blessed and cheered. This required a rare form of self denial and courage which never failed, and which her family and friends will gratefully remember.

Such a woman would naturally be encircled with a host of friends, but the pride, joy, and anxiety of her heart were



her children. They have inherited their mother's uncompromising regard for truth and honor and her urge for the finer things in life; thus through them she still lives.

She left the world she loved so much at dawn, May 7, 1937, at the Good Samaritan Hospital in Los Angeles, California. She wished no special funeral service, and, complying with her request, her teacher, John C. Swensen, read the 13th chapter of Corinthians at her graveside in the Knight family lot in Provo, Utah, and President Stephen L. Chipman spoke appreciatively of her life.



















